

GOOD
Conscience:

OR
BQ 6727

A TREATISE
SHEWING THE

Nature, Meanes, Marks, Benefits, and Necessitie thereof.

By IER: DYKE; Minister of Gods
Word at Epping in Essex.

The second Edition Corrected.

Luke 10. 42. *One thing is necessary.*

August. de verb. dom. serm. 18.

*Unius (a inutiliter habet, qui unum illud quo
universis utatur, non habet.*

LONDON

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TO

THE RIGHT VVORSHIPFUL

St. FRANCIS BARRINGTON,
Knight and Baronet, a Pa-
tron and patterne of Pietie
and *Good Conscience.*

RIGHT WORSHPFULL,



That which the Apo-
stle Paul speakes of
a mans desire of the
office of a Bishop,
may bee truly spo-
ken of euery one who desites to
gaine men to the loue of a good

GOOD

Coupage:

LIBELIST

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Dedicatorie.

bookes, and studies to the study
of this so necessary a point, the
keeping of a good Conscience:
Of making many bookes (saith hee)
ther is no end, & much study is a wearines of the flesh, Let vs beare the conclusion of the whole matter, Feare God and keep his Comandements, for this is the whole duty of man. As if his advice tended to this, to neglect all studies in comparison of that study, which aymes at the getting and keeping of a good Conscience. It would be exceeding happy with vs if this study were more in request amongst vs. Wee seeme to liue in those dayes fore-told by the Prophet, wherein *the earth should be filled with the knowledge of the Lord.* We are blessed that liue in so cleare a Sun-shine of Gods

A 4 truth

The Epistle

Cōscience, that *he desires a worthy work*. Yea it is the work which is, & ought to be made the scope & drift of the worthy worke of the Ministry. And therefore it is, that he, that desires the calling of the Ministry, desires a worthy work because of this worthy worke of bringing men to good Conscience. A worke at which all worke and bookes, should specially ayme: Conscience is a booke, one of those bookes that shall bee opened at the last day, and to which men shall bee put, and by which they shall be iudged. Therefore to the directing, informing, and amending of this booke, should all other bookes specially tend. Yea *Salomon* seems to call men off from all other bookes,

*Unicuique
liber est pro
pria consci-
entia, et ad
hunc librū
discutiendū
et emendā-
dum omnes
alii inveni-
unt Bern.
de Cons.*

Dedicatorie.

tation. It is an excellent fight to see such Christians as were the Romans, *Full of goodnesse, filled with all Knowledge.* It is pittie that ever so louely a payre should bee fundred. Yet if they be parted, it is best being without that which with most safetie may be spared. A good Conscience is sure to doe well, though it want the accomplishment of Learning, and greater measures of Knowledge and Understanding. But take Learning from a good Conscience, and it is but a Ring of gold in a Swines snout, or that which is worse, *A thorne in a Drunkards hand.* Learning is to bee highly apprized; Riches, Honours, and all other earthly blessings are vilero it. But yet though it take place

The Epistle

truth, but yet the griefe is, that through our owne default, our Sun-shine is but like the winter light, all light, little or no heate, and we make no other vse of our light, but onely to see by, not to walke and worke by. In the first re-entrance of the Gospell amongst vs, how devout, holy, zealous, and men renowned for Conscience were our Martyres, and our first Planters, Preachers, and professors of Religion. They had not generally the knowledge and learning, the world now hath, nor the world now the Conscience they then had. There be now better Schollars, there were then better Men: they were as excellent for Devotion, as our Times are for Disputation.

*Antiqua
sapientia
nihil aliud
quā facien-
da ex vi-
da præcepit,
et tunc lon-
ge meliores
erant viri.
Postquam
docti prodi-
erunt boni
desant Sim-
plex enim
illa et aser-
ta virtus s-
obscuram et
solentē sci-
entia. Et si
est, docemur
q, d. spui a-
re, non vi-
vire. Seneca
epist. 96.*

Dedicatorie.

haue bin before me in this work
of laboring men to a good Con-
science: I haue adventured also
to lend my weak strength to the
same worke. If one or two wit-
nesses prevaile not, yet who
knowes what an whole *cloud*
may doe? Though *Eliab* and
Elisha be the *Horsemen* and *Chariots*
of *Israel*, yet the Footmen
doe their seruice in the Battell,
and *Apollos* may without offence
water, where *Paul* hath planted.

Now these my poore endea-
vours such as they are, I am bold
to publish vnder your Worship-
full name, and to put them forth
vnder your Patronage, entrea-
ting you to countenance that in
a Treatise which you haue so
long countenanced in the prac-
tise.

The Epistle

place of all other things, yet must it giue good Conscience the wall and vpper-hand, as that which is farre before it in worth, vse, and necessity. As Salomon of wisdom, so may it be said of good Conscience, *Shee is more precious then Rubies, and all the things thou canst desire are not to be compared to her.* Gold and Rubies cannot so enrich a man as good Conscience doth, and yet alas the blindness of men, how willing are they in this case, with a wilfull pouertie? Not Rubies, but handfulls of Barley, morsels of Bread, and Crusts are preferred before the invaluable treasure of a good Conscience.

After the many worthy endeavours therefore of so many as haue

Dedicatorie.

your loue to the Truth, Religion
and a good Conscience. *Augustine*
repented him that hee attributed more to *Mallius Theodorus*,
to whom he wrot a booke, then
he should haue done, though o-
therwise he were a Learned and
Christian man. A man may ea-
sily overshoot himsele in the
commendation of a good man,
especially, if a great man. It shall
suffice therefore to haue said so
little, and that to this ende, that
hereby the World may knowe
the reason of my choice of your
Patronage of this Treatise. It
would haue beene an incongru-
ity to haue had the name of a
person of an euill Conscience,
prefixed before a booke of good
Conscience. I desired a Patron
suitable

*Dissoluit
autem illic
quod Mallio
Theodoro,
ad quem li-
brum ipsum
scripsit, qua-
vis doctus et
Christianus
viro plus
tribus quam
deberem.
Aug. Retr-
lib. 1. cap. 2.*

The Epistle

tile. None to fit to bee a Patron
of a Treatise of good conscience,
as he that hath beene a religious
both professor, and protector of
the Practise thereof. To haue a

*Naile fastned in a sure place, the An-
tiquitie of a long standing Name,
and Family, to bee heauen out of
the Quarry of the best Stocks of
Parentage, to haue faire Lines, &
a faire lot in outward possessions,
to bee blessed with a fruitefull
Vine, and Olive plants, fairely
growne & planted round about
a man; all these are to bee helde
high honours, and great fauours
from the God of heauen. And
with all these hath the Lord ho-
noured your selfe. But yet your
greatest honour that hath given
lustre to all the rest, hath beene
your*

The Contents of this TREATISE.

The Text contains three Maine heads.

1. *Maine head. Pauls Proiestation of a good
Conscience, where five things considered.*

¶ 1. *What Conscience is.*

2. *What a good Conscience is. It is good
with a two-fold goodnesse.*

1. *With the goodnesse of Integritye, &
this Integritye is threefold.*

1. *When being rightly principled
by the Word, it sincerely iudges
and determines of good & evil.*

2. *When it doth excuse for good
and accuse for evil.*

3. *When it urges to good, and re-
straines from evil.*

2. *With the goodnes of Tranquillitie, &
Peace. Here three sorts of Consci-
ence discovered not to be good. viz.*

1. *The*

The Epistle.

fitable to my subiect. I presume the very subiect shall make the Treatise welcome to you; Be you pleased to afford your acceptance as I will afford you my poore prayers, that the Lord who hath already set vpon your head the crowne of the elders, *Childrens Children*, and one crowne of glory here on earth, *Age found in the wayes of righteousness*, would also in his due time giue you that incorruptible crowne of *righteousnesse*, and *eternall glory* in the heavens, which that righteous Iudge shall giue to you, and to all those that in the waies of a good Conscience waite for the blessed appearance of the Lord Iesus.

PROU. 17. 6.

PRO. 16. 31.

*Your Worships in all
Christian obseruance*

I ER: DYKE.

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4. The marks, and notes of a good Conscience; and they be seven.

1. To make Conscience of all sinnes, and duties.

2. To make Conscience of small sinnes, and duties.

3. To affect a Ministry that speaks to the Conscience.

4. To doe dutie, and avoide sinne for Conscience sake.

5. Holy Boldnesse.

6. To suffer for Conscience.

7. Conscience, and Perseuerance in Good.

3. The Motives to a good Conscience, and they are five.

1. The incomparable Comfort and Benefit of it in all such Times and Cases, as all other Comforts fayle a man, and wherein a man stands most in neede of Comfort. These Cases or Times are five.

B

1. The

The Contents.

- 1. The Ignorant
 - 2. The Secure
 - 3. The Seared
- Conscience.

3. The meanes of getting and keeping a good Conscience.

1. To get and keepe the Conscience good peaceably, or with the goodnesse of peace, three things required.

- 1. Faith in Christs blood.
- 2. Repentance from dead works
- 3. The Conscienceable exercise of Prayer.

2. To get and keepe the Conscience Good, with the goodnesse of Integrity, and to haue it vprightly good, six things required, viz.

- 1. Walking before God.
- 2. Framing ones Course by the Rule of the Word.
- 3. Frequent examination of the Conscience.
- 4. Hearkning to the voice of Conscience.
- 5. In cases of questionable nature, to take the safest and the safest side.

4. The

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5. The misery of an evil one, }
1. In this world in respect of }
2. Perplexity. }
3. Torment. }
2. In the world to come.

2. Mine Head. Ananias his insolent In-
unction. Whereout is observed.

1. What is the respect a good Conscience
findes in the world.
2. The impetuous Injustice of the ene-
mies of good Conscience,
3. Who commonly be the bitterest En-
mies of good Conscience.
4. That Vsarpers are Smiters.
5. What is a sad forerunner of a Nati-
ons Ruine.

3. Mine Head. Pauls Answer and Con-
testation. Whereout is observed.,

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1. The Time, and Case of Disgrace,
and Reproach.

2. The Time of Common feare, and
Common Calamitie.

3. The Time of Sickenesse, or other
crosses.

4. The Time of Death.

5. The Time, and day of Iudgement.

2. That a good Conscience is

1. Contentment, and sa-
tisfaction.

1. A Feast for

2. Ioy and Mirth.
3. Societie.

2. Better then 1. The Continuance.
a feast for 2. Independencie.
3. Uniuersalitie.

3. Without a good Conscience, all our best
duties are naught.

4. It is the Ship and Arke of Faith.

5. The



A Table of the severall
Chapters of this Treatise.

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GOOD CONSCIENCE.

ACTS 23.

1. *And Paul earnestly beholding the Councell, said; Men and brethrem I have lived in all good Conscience untill this day.*
2. *And the high Priest Ananias commanded them that stood by, to smite him on the mouth.*
3. *Then said Paul unto him, God shall smite thee thou whited wall.*

CHAP. I.

The Introduction to the Discourse following.

Here is no complaint so general as this, that the world is Naught. His experience is short and slender, which will not suffice the truth of this Complaint.

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*The impetuous Injustice, and malice
of the Aduersaries of a good Con-
science.*

Chapter XVIII. 299

*The severitie of Gods Iustice upon
the enemies of good Conscience,
and the vsuall equitie of Gods
Administration in his executions
of Iustice.*

Good

Good Conscience.

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Heart & Conscience is the fountaine, every action of a mans life is an *Issue*, a little rivelet, & a water passage thence. Are these *waters* then that *issue* thence *Naught*? The way to heale them is to *cast the salt into the spring*. Mend the Conscience and all is mended. *Good Consciences* would make *Good men*, and *Good men* would make *Good Times*. Lo here a Proiect for the reformation of evill Times.

Were this Proiect set on foot, and a good Conscience set vp, how should we see profanations of Gods holy Name, & Day, Iniustice, Bribery, Oppression, Deceit, Adulteries, and Whoredomes, and all other Inquires; how should we see all these, as our Saviour saw Satan, *falling down like lightning from beaven?* How should we see them come tumbling downe like so many *Dagons* before Gods Arke, yea tumbled downe and broken to the stumps? The onely Arke that must dash, and ding downe these *Dagons* is a good Conscience. And if we would w^{is}ly fight the ma^y

Non erit
fructus bo-
nus nisi at-
tibus bona
Muta Cor,
et mutab-
tur opus.
Aug. de ver.
Dom. Sermon.
12.

ter

*Hemium
sunt ista non
Temporum,
Senec. ep. 98*

plaint. And what, thinke we, may the Cause be of the generall wickednes of our Times? Surely ~~nothing~~ makes *Ill Times*, but Ill men, and nothing makes *Ill Men*, but *Ill Consciences*. Ill Conscience is the source, & the fountaine from whence come all Iniquities, which make Times heere so ill. How well should he deserve that could amend Ill times? There is a course if it would be taken that would doe the deed, and so cease the common Complaint. *Elisheaes* course must be taken in the healing of the waters of *Iericho*. They say of their waters as wee of our Times; *The water is naught, and the ground barren.* 2. King. 2. 19. What course now takes *Elishea* for the healing of the waters? *He went out unto the spring of the waters, and cast the Salt in there,* ver. 21. *So the waters were healed,* ver. 21. The spring, and fountaine of all actions good or euill is the Conscience, and all actions and courses of men are as their Consciences. Out of the heart are the issues of life, *Pro. 4. 23.* The

Good Conscience.

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makes him and all hee hath *good*. So great and so good a *Good*, why is it so much neglected?

Try we therefore, & let vs assay if by any means, Gods good blessing giuing assistance, we may be able to stirre vp men, and to workethem to regard so great & so excellent a good. It may be at least some few may be perswaded, & may set vpon this worke of getting a good Conscience. It but some few, if but one be wrought vpon, the labour is not in vaine. If none, yet our worke is with our God, to whom *we are a sweet savour in Christ, in them that are saved, and in them that perish*, 2 Cor. 2. 15.

This portion of Scripture then which I haue chosen for the ground of the following Discourse consists of three parts.

1. *Pauls* sober and ingenious *Profession*, and *Protestation*, vers. 1.
2. *Ananias* his insolent, and Impetuous *Imiunction*, vers. 2.
3. *Pauls* zealous *Answer*, and *Contestation*, vers. 3.

1. The

*a bonus cor-
malis haberi
ri possunt.
Et cū bona
sint bonos
tamē facere
non possunt Aug.
de verb. Dō
Serm. 5.*

Ecce quid
predest. ple-
na bonis ar-
ca cum sit
Inanis Con-
scientia!
Bona vis
habere, &
bonus non
vis esse: in
quid est,
quod vis ha-
bere malū?
Nihil omni-
no, non ux-
orem, non fi-
lium, non
ancillā, vil-
lam, unicā
posse non nō
caligam, et
tamen vis
habere ma-
lā vitam.
Rogate.
Prepone vi-
tam tuam
caligae ruae
(sic Consci-
entia.)
Aug. ibid.
vbi supra.
Ipsa ergo di-
uitie bona
sunt sed ista
omnia bona

ter what is there equally desirable with
a good Conscience? What is that men
would haue, but they desire to haue it
Good? And yet amongst al other things
they desire to haue *Good*, what little
care to haue the Conscience such: Wife
children, servants, houses, lands, Ayre,
food, rayment, who would not haue
these *Good*? And yet that, without
which none of all these are good, nor
will yeeld vs any true good, that alone
is neglected, and whilest men would
haue all other things *Good*, yet their
Consciences, & theselues are *Naught*.
Now alas what good, will all other
goods doe vs whilest this one, and this
mayne *Good* thing is wanting! How ex-
cellent is this *Good* aboue al other good
things? A *good* wife, *good* children, *good*
land, &c. these may a man haue, and yet
he himselfe not *Good*, these finde men
sometimes *Good*, but make none so;
these goods may a man haue and yet
himselfe bee *Naught*. Not so with a
good Conscience, which no euill man
can haue, which whosoever hath, it
makes

I. From his *Conversation*, *intercourse*; I have lived, or conversed. A good conversation is a good evidence of a good Conscience indeed, there can be no good Conscience, where there is not a *Conversing* in good. It is not some moods & fits in some good actions, & duties, frō whence Conscience gains the reputation of Goodnes, but a good conversation, godly & religious in the generall tenour therof, proues the conscience worthy such an honor, as to be holden Good. He may be said to *haue* a good conscience that can be said to *live* in a good Conscience. Many a man is frequently in the Citie, and yet cannot be said to live there. There a man lives where he hath his Converse and Residence. A mans life is not to be measured by some few actions, in which at sometime he may be found, but by his generall course and conversation. God will iudge every man not according to his *steps*, but according to his *waies*. It were ouer-rigid censoriousnes to condemn a righteous man, & to question whether

Good Conscience.

1. The first is *Pauls Protestation* in these words; *Men and brethren, I haue lived in all good Conscience untill this day.* With this Protestation of a good Conscience *Paul* begins his Plea. And how euer to distinguish our selues from *Papists*, we beare the name of *Protestants*, yet wee shall neuer be found, and good Protestants indeede, till we can take vp *Pauls protestation*, that our care, endeavour, & course is to liue in *All good Conscience.* A Protestant with a loose & a naughty Conscience, hath no great cause to glory in his desertion of the Romish Religiō. As good a *blind Papist*, as a *halting Protestant.* The *blind* and the *halt* were equally abominable vnto the Lord.

Paul was here brought forth to answer for himselfe before the chiefe Priests and the Councel: And his Preface, as I said, to his entēded Apology, if he had not bin iniuriously interrupted, is a *protestation* of the Goodnes of his Conscience. And this his good Conscience, or the goodnesse of his Conscience he sets forth.

1. From

Good Conscience.

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good, & yet their consciences are far short of goodnes, because they are not good *before God*, the Iudge of conscience. Whilest conscience is made only of the Capitals of the second Table, or of the externals & ceremonials of the first, which duty is not done out of obedience to God & his Commandments; but a mans selfe either in his gaine, or in his prayse is sought, & base ends are the first mouers to good duties, here the conscience what euer applaud it hath from, or before men for it goodnesse, yet of God shall not be so esteemed. For that is not a good conscience which is one outwardly, but which is one inwardly, whose prayse is not of men but of God. And that hath its prayse of God which is before God.

4. From his *continuance, & constancie, untill this day*. To begin a good life, and course, and to liue in all good conscience, & that before God, are excellent things; but yet one thing is wanting to make vp this goodnesse complete.

C

whether his conscience were good, because some steps of his haue bin besides the way. We know for the general his way is good wherein hee walkes, and therefore according to his good way we iudge his Conscience good. Contrarily whē we see a mans way for the generall to be euill, though some time he may tread a right step or two, and chance to chop into the faire roade for a rod or two, for this to iudge a mans Conscience good, were a bottomlesse and boundlesse Charitie. Every mans Conscience is as his life is.

2. From the *Generality* of his care, & obediēce. *In all good Conscience.* It must be *All good*, or it is *no good* Cōscience at all. There bee that liue in *some* good Conscience, yea, *Herod* seemes to haue *much* good Conscience, he did many things gladly, but yet *Paul* goes further, and liues not in *some*, not in *much* but in *All* good Conscience.

3. From the *Sincerity* and, *Integrity* of it before God. Before men how many haue their Consciences exceeding good,

Good Conscience.

1. What Conscience is.
2. What a good Conscience is.
3. How a good conscience may be gotten and kept. The meanes of it.
4. How a good conscience may be knowne. The markes of it.
5. The motives to get and keepe a good conscience.

1. *What conscience is:* It may be thus described. Conscience is a power and faculty of the soule taking knowledge, and bearing witness of all a mans thoughts, words & actions, & accordingly excusing or accusing, absolving or condemning, comforting or tormenting the same. I know there be other definitions given by others more succinct, and neat, but I rather chuse this, though it may be not altogether so forsmall to the rules of Art. The rules of foue and profit many times may make bold to dispencc with rules of Art. So I may be profitable, I care the lesse to be artificiall. It may suffice that this description is answerable to that Auditor for whose sake it was first intended. A plaine familiar

pleate. To bee so for a day, or some dayes will not serue, but when a man can say at his last day, I haue liued in all good conscience *untill this day*, that man may bee safely iudged to haue a good conscience indeed. Thus in these foure particulars doth the goodnes of *Pauls* conscience appeare. It is not my purpose to confine my selfe & to keepe me within these bounds alone, but to take a larger latitude, within the compassse whereof I will bring both those forenamed, and all other materiall points which this *protestation* doth afford.

CHAP. II.
Conscience described:

THe maine subiect of this protestation, and the ayme of this following discourse being concerning a *good conscience*, for the more orderly handling thereof, consider these specialls.

I. What

place in all the parts of the soule, & according to the severall parts thereof hath severall Offices, or Acts.

Taking knowledge: Eccle. 7. 22. Thine owne heart *knowes*. Conscience is placed in the soule as Gods spy, & mans superiour and ouerseer, an inseparable companion that is with a man at all times, and in all places; so that there is not a thought, word, or worke that it knowes not, and takes not notice of. So that that which *David* speaks of God himselfe, *Psal. 139. 3. 4.* *Thou compest my heart, & my lying downe, and art acquainted with all my wayes, for there is not a word in my tongue but loe thou knowest it altogether. Whither shall I goe from thy spirit! If I ascend vp to heauen, &c.* The same may bee also said of conscience, Gods deputy; it is acquainted with all our waies, not a motion in the minde, not a syllable in the mouth, to which it is not priuy: yea it is thus inseparably present with vs not only to see, but also to set downe, to register, & to put downe vpon Record all our

description agrees well enough with such a people. For the better conceiving of it let it be taken in pieces, and every parcell viewed severally.

It is a faculty, or power of the soule. It is therefore called the Heart, 1. Iohn. 3. 20. If our heart condemne vs. Eccles. 7. 22. Thine owne heart knowes that thou thy selfe likewise hast cursed others, that is thine owne conscience knowes. It is also called the spirit of man, 1. Cor. 2. 11. For what man knowes the things of a man, save the spirit of man which is in him. And Rom. 8. 16. The Spirit it selfe beares witness with our spirit, that is, with our conscience. Not that conscience is a spirit distinct from the substance of the soule, as Origen mistooke, but because it is a faculty of the soule, therefore the name that is oft given to the soule, is given to it. If it be asked in what part of the soule this faculty is placed, wee must know that Conscience is not confined to any one part of the soule: It is not in the understanding alone, not in the memory, will, or affections alone, but it hath place

Rom. 2. 15. their conscience also bearing witness. *Rom. 9. 1.* My conscience also bearing me witness. *2. Cor. 1. 12.* The testimony of our conscience. And this the end of the former office of the conscience. For therefore is it exact & particular in setting downe the particulars of a mans whole life, that it may bee a faithfull witness either for him, or against him. *For a faithfull witness cannot lye. Pro. 14. 5.* This office it is ready to doe at all times of tryall, affliction, and most of all at the last day, the day of iudgement; when it shall be more solemnly called in to giue in euidence, *Rom. 2. 15. 16.* Their conscience bearing witness, &c. *In the day when God shall iudge secrets of men.* At that day it shal especially witness either for or against a man; if our life and actions haue been good, it will then doe like the true witness, *Pro. 14. 35.* A true witness delivereth soules. If wicked & vngodly, it will deal with it as *Iob* complains God did with him *Iob. 10. 17.* Thou renewest thy witnesses against me. It will testifie according to e-

Peccata mea celare non possum quonia quocunq; vado conscie mea mecum est secum portans quod in ea posui sue bonum sue malum; seruat videro, restituet defuncto de possum quod seruandum accepit. Ber. mediet. de vot. c. 13.

Nam quocumq; me
 verto vitia
 mea me se-
 quuntur, v-
 bicutiq; vado
 conscientia
 mea me non
 deserit, se-
 praesens ad-
 sistit &
 quicquid
 facio scri-
 bit. Idcirco
 quamquam
 humana
 subterfugia
 iudicia, in-
 ducium pro-
 pria consc.
 fugere non
 valeo.
 Et si homi-
 nib; celo
 quid egi,
 mihi tamē
 (qui noui
 malū quod
 peccā) celare
 nequeo. Ber.
 de Inter.
 Dom. c. 31.

Good Conscience.

thoughts, words, and workes. Conscience is Gods Notary, and there is nothing passes vs in our whole life good or ill, which cōscience notes not down with an indeleble character, which nothing can raze out but Christs blood. Conscience doth in this kinde as *Iob* wishes in another, *Iob* 19. 23. 24. *Oh that my words were now written, Oh that they were printed in a booke, That they were grauen with an iron pen, and laid in the rocke for cuer.* Conscience prints and writes so surely, so indeleibly, yea it writes mens sins as *Iudab* his sin was, *with a pen of Iron, with the poynt of a diamond, and they are grauen vpon the Table of their hearts, Ierem.* 17. 1. Conscience doth in our pilgimage as trauellers in their iourney, it keeps a Diary, or a iournall of euerything that passes in our whole course, it keeps a booke in which it hath a mans whole life pend. In regard of this office conscience is placed in the memory, & is the Register and Recorder of the soule.

And bearing witness. This wee finde

Rom. 2. 15.

witnesſes, & my conſcience together with him knows, & witneſſes. Secōdly, a knowledge ioyned together with another knowledge; for there is a double act of the vnderſtanding. Firſt, that whereby wee thinke or know a thing. Secondly, there is a reflecting act of the ſoule whereby wee thinke what we thinke, and know what we know, and this is the action of the Conſcience; and this ioyning of this ſecond knowledge to the firſt, gives it the name of Conſcience. As here in this place, As for our iniquities we know them, that is, wee know that wee haue had euill thoughts, & our knowledge tels vs, and witneſſes to vs that we haue done ſo. This agrees with *Bernards* definition, that *Conſcientia eſt cordis ſcientia*; Conſcience is the knowledge of the heart, namely paſſuely. It is the knowing of what the heart knowes: which others in better tearmes haue expreſſed thus, Conſcience is the recoyling of the ſoule vpon it ſelfe. Sutable to that of the Apoſtle. *1. Cor. 4. 4. I know*

very mans deeds. And this testimony of conscience is without all exception, for in the mouth of two or three witnesses every word shall stand, and conscience (as our common saying is) is a thousand witnesses: for it is an eyewitness of all our actions, yea a pen-witness, bringing testimony from the authentic Records & Registers of the Court of Conscience. Concerning this testifying office of conscience that place is worth the noting, *Isa. 59. 12. For our transgressions are multiplied before thee, and our sinnes testify against vs, for our transgressions are with vs, and as for our iniquities we know them.* By which place wee may know the meaning of the word Conscience. Conscience is a *knowledge together.* How together? First, a knowledge together with another person, namely with God, when God and a mans heart know a thing, there is Conscience, knowledge together. *Rom. 9. 1. My Conscience (conscientia) Co-witnessing, witnessing together.* How together? God knowes it & wit-

doe it. Certainly if it iudge and determine actions to be euill and vnlawfull, then it binds from them. So much that speech implies, *1 Cor. 10. 27. Eate, asking no question for Conscience sake.* So that Conscience hath a power to binde to, and to binde from.

Now then when a man in his particular actions doth follow the Prescriptions, Dictates, Injunctions, Prohibitions, & Determinations of conscience, and hearkens to the incitements thereof, then conscience *excuses* him, acquits and *absolues* him. But if in his actions he goe against any of these, then conscience *accuses* him of offence, and *condemnes* him for that offence. The *accusation* of conscience hath respect vnto a mans *guilt*, the *condemnation* of it vnto a mans *punishment*. *Accusation* is an act of Conscience passing sentence vpon a mans action, as when conscience tels him. This was ill done, this action was sinfull. *Condemnation* is an act of conscience, passing sentence not only vpon a mans action, but vpon a mans

Good Conscience.

know nothing but my selfe. As if hee had said, I know not any thing that I know against my selfe, my Conscience doth not witnesse against me. And this second office of Conscience in bearing witnesse is also in the memory.

And accordingly accusing or excusing, absolving or condemning] These acts of Conscience we finde. *Rom. 2. 15. Their thoughts accusing or excusing one another. Rom. 14. 22.* Happy is he that *condemne*th not himselfe in that which he allowes. The ground of these Acts is this, conscience, before actions are to be done, determines of their lawfulness, and vnlawfulness; iudges of them whether they be good or euill. And if it iudge them good, it inuities, stirres vp, vrges, & bindes to the doing of them. *Rom.*

13. 5. Yee must be subiect *for Conscience sake*, that is, because conscience determines it to be good, & vrges, and binds thereunto. Hence that phrase in common speech, my conscience vrgeth me to it, or he was vrged in conscience to do it, and I am bound in conscience to doe

feare, grieve, despaire, and violent perturbations, in all which is that *Worme*. *Mar.* 9. 44. And these actions of the Conscience are in the will, and in the affections. And thus according to the diuers parts of the soule, the acts and office of Conscience are diuers. In the memory it hath the office of a Notary, Register, and witness. In the vnderstanding it hath the office of a Iudge, and an Accuser, of a *Felix* and a *Tertullus*. In the affections either of a Comforter, or a Tormenter.

The summe of all may be thus knit vp. Cōscience contains three things:

1. Knowledge practicall.
2. Applicatiō of that knowledge to our particular estates, and actions.
3. Those affections which arise thereupon.

Now the speciall worke of Conscience consists in the second, in the applying our knowledge to our estates and actions. Now in this application it looks on things past, or present, simply as things, and so it witnesses of them

*Sic sic in do
mo propria
Et a pro-
pria fami-
lia habeo
accusatores
testes, iudi-
ces, et tor-
tores. Accu-
sat me con-
scien. testis
est memo-
ria, voluntas
carcer, ti-
mor tortor,
oblectamē-
tum tormē-
tum. Ber.
med. de vot.
c. 13.*

mans person, as when it tels him, Thou deseruest Gods wrath for this sin. Conscience in accusing shewes what is the *quality*; in condemning what is the *desert* of a mans action. And these actions of Conscience are in the mind, and vnderstanding part of the soule. The act of Conscience in the memory determines *de facto*, and tels vs what wee haue done, or not done. The act of Conscience in the vnderstanding determines *de iure*, and tells vs whether we haue done well or ill, and so accordingly either excuses or accuses, acquits or condemnes.

Comforting or tormenting the same] these be the last acts of conscience following the former. If Conscience determining, prescribing, and inciting to good, be hearkened vnto, then it excuses, acquits, and thereupon followes comfort, ioy, hope, 2 *Cor. 11. 2.* This is *our reioycing*, the testimony of our conscience. Contrarily if the dictates of conscience be not regarded, it accuses and cōdemnes, & then torments with feare,

Good Conscience.

23

The *Minor* that is *Synecidesis*, the proper worke of conscience applying that knowledge, and generall rule for a mans particular estate, or action. Here Conscience witnesseth concerning the fact, iudges of the quality of it, and accordingly accuses or excuses.

The Conclusion is the sentence of Conscience absolving or condemning, and accordingly cheering or stinging, comforting or tormenting a man.

CHAP: III.

A good Conscience what it is: false ones discovered.

WHat Conscience is wee haue scene; The second thing considerable, is what a good Conscience is. The Conscience that is good, must bee good with a double goodnesse.

1. With the goodnesse of *Integrity*.

2. With the goodnes of *Tranquility*

Vp-right-

*Synteresis
est promp-
tuarium
principiorū
sive regula-
rum pra-
dicarum:
eius officium
est regulas
legis diuinae
proferre, &
conscien. sub-
ministrare
vt illarum
ope possit
conscientem
agere de
propris
actionib.
Alsted.
Theol. Cas.
cap. 2.*

Super nos
etiam posu-
it ad custo-
diendum si
deliquissent
qui accusa-
rent, quæ
testificari-
tur qui su-
dicarent,
qui puni-
ret; consc.
quippe est
accusatrix,
memoria
testis, ratio
iudex, tri-
mor carni-
fex. Ber.
hinc de vil-
li. iniq.

Conscientia
Synteresis
est, qua
visus vo-
luptatib.
vel furore
ipsaq; in-
ferdum ra-
tionis de-
cepti simi-
litudine
nos peccare
sentimus.
Hieronym
in Eccl.
cap. 1.

them to be done, or not done, *Eccles. 7. 22.* Or else it looks at the good or euill of things past, present, & to come. If things past, or present, seeme good it excuses; if euill it accuses, and bites, *Rom. 2. 15.* If things to bee done seeme good, it excites, vrges, and bindes to the doing thereof. If euill, it vrges, and bindes there from. Now according to these seuerall acts there follow in vs diuers affections, ioy, hope, feare, grief, and the like. The whole processe of the worke of Conscience falls within the frame of a practicall Syllogisme, as for example.

Every one that sinnes in betraying innocent blood is worthy of Gods wrath.

But I (saith Iudas) haue sinned in betraying innocent blood, therefore I am worthy of Gods wrath.

Here the *Maior* is knowledge practi- call, the rule and law by which Conscience keeps her Court. This is *Synteresis*.

The

the Consciences of Ignorant persons, who wanting the knowledge of Gods word, and hauing their consciences blinded through ignorance, are not able to iudge of good and euill, nor to discerne & determine which is which. So that knowledge is necessarily required to the goodnesse of Conscience. *Rom. 15. 14. Ye also are full of goodnesse, filled with all knowledge.* The conscience cannot be good where the soule is naught, and that the soule bee without knowledge, it is not good. *Prov. 19. 2.*

2. When it doth excuse for that which is good, and accuse for that which is euill, being sanctified by the spirit of grace: for the accusation of conscience though it follow vpon sin, yet it is not sinfull, and euill in it selfe, but onely painefull and troublesome, and so opposed to the goodnesse of peace, not to the goodnes of vprightnes, according to that trite distinction of *Bernard* of a good conscience, and not quiet, and a quiet conscience and not good. It is the proper tie of a Conscience vpright-

D
ly

Good Conscience.

Vprightnesse, and Peace: these two are required to the constitution of a good Conscience.

First, it is good with the goodnes of *Integrity*, when it is an vpright conscience. This is that which *Paul* calls *A pure Conscience*, *2 Tim. 1. 3.* which phrase a man would almost thinke in his conscience that the holy Ghost vsed on set purpose, to stop the mouth of the iniquity of the later times, that should seeke to disgrace all good Conscience with the sarcasme of puritie. Now the Conscience is good with this goodnesse of Integrity, and puritie three wayes.

1. When it being informed & rightly principled by the word of God, the only rule and binder of Conscience, it doth truly & sincerely Iudge, and determine euill to be euill, and good to be good. As contrarily, the conscience is sinfully euill, when it doth not determine that to be euill which is euill, nor that to be good which is good, but calls euill good, and good euill. Such as are
the

or bee ready to yeeld to any thing that is sinfull, how will it muster vp legions of Arguments, how will it wrestle and struggle with a man? It will say as *Abner* to *Ioab*. 2 *Sam.* 3. 26. *Knowest thou not that it will be bitterness in the latter end?* or as *Abigail* to *Dauid*. 1 *Sam.* 25. 31. *It shall be no griefe, nor offence of heart unto thee another time, not to haue done this euill.* If a man be negligēt, or careless and drowie in good duties, it comes to him with that voyce, *Ephes.* 5. 14. *Awake thou that sleepest; or with that* *Isa.* 30. 21. *This is the way walke in it.* When it doth thus, it is vprightly good. Contrarily, it is sinfully euill when it doth not incite vs to that which is good, nor hinder vs from doing euill. This is a dead, and a seared conscience. 1 *Tim.* 4. 2. *Hauiing their consciences seared with an hot yron.*

2. It is good with the goodnesse of *Tranquility.* And that is when the conscience is at Peace, and doth not accuse vs; because it hath not wherewith to accuse vs, either because not guilty of such

ly good, to accuse vpon any sinne committed. As contrarily, the conscience is sinfully euill, when it doth not excuse for good, nor accuse for euill. The superstitious person, omitting his fopperies, should be excused by his conscience, whereas he rather receiues blame from his conscience, therefore his conscience is sinfully euill. The secure persons conscience is naught, because he hauing committed sinne, his Conscience is silent, & lets him alone, and brings in no accusation against him, therefore it is sinfully euill. It is a *uirtuesse* that hath *seene*, and *knowne* euill, and doth *not viter it*, therefore it *shall beare its iniquitie*. Levit. 5. 1.

3. When it doth incite and vrge vs to doe good, and doth stay and hinder from euill. It is vprightly good when it spurs to good, & bridles from euill. Heb. 13. 18. *For wee are assured that wee haue a good Conscience.* viz. A Conscience that is neither silent to perswade to that which is good, or disswade from that which is euill. If a man goe about,
or

science may bee vnquiet and troubled. Thus then wee see what a good conscience is, that which is vprightly honest, and quietly peaccable. This being so, it serueth to discouer the dangerous error of diuers sorts of people, that are in a dreame of hauing good consciences, and yet hauing nothing lesse. There be three sorts of consciences, which because they are in some sort quiet, and sting not, their owners would haue to goe for good ones, and yet are starkenaught, and they are, *The Ignorant*; *The Secure*, and the *Seared* Conscience.

I. *The Ignorant* conscience. Men iudge of their ignorant consciences, as they doe of their blind, dumbe, and ignorant Ministers. Such neither do nor can Preach, can neither tel men of their sinnes, nor of their duties. Aske such a blind guides people, what their conceit is of him, and what a kinde of man their Minister is, and yee shall haue him magnified for a passing honest harmelesse man, and a man wondrous

such or such a particular fact. 1 *Cor.* 4. 4.
I know nothing by my selfe; or else be-
cause it is assured of pardon, in the
blood of Christ, by which we come
to haue no more Conscience of sins. Heb. 9. 14.
 10. 2 That is, no more Conscience to
 accuse or condemne for sinne, it being
 done away in the blood of Christ. And
 this is the *purged Conscience*, Heb. 9. 14.
 which brings Hope, Ioy, Comfort,
 and Confidence with it. 2 *Cor.* 1. 12. *This*
is our reioycing, the testimony of our Con-
science. Then is the Conscience good
 when it is peaceable. As contrarily,
 then is it euill, painefully euill, when it
 is turbulent, and troublesome in the ac-
 cusations thereof, and binds ouer to
 Iudgement, and so leaues vs in shame,
 feare, perplexity, and griefe. 1 *Iob.* 3. 20.
If our heart condemne vs. This is a wound,
 a troubled conscience. This is oft
 the euill Conscience of euill men. 1 *Isa.*
 57. 21. *There is no peace to the wicked,*
saieth my God. Yet may a man haue his
 conscience vprightly good, which is
 painefully euill, for a good mans Con-
 science

sciences thinke these men they haue? But alas what *euill* consciences haue they. A good conscience must be *vp-right* as well as *peaceable*. And an *vp-right* conscience is enlightned with the knowledge of the Word, and by that light iudges what is good, and what is euill, and when it finds mens actions not to be good, & warrantable deales plainly, and lets them heare of it. A good conscience hath good eyes, and is able to discerne betweene good and euill. Now these mens consciences are quiet, & haue their mouthes shut, but whence is it? Because their eyes are shut, and they are dumbe, because they are blind. Right Idoll cōsciences. they want mouthes to speake, because they want eyes to see. So that it may be said of such consciences as the Prophet speakes of those Watchmen. *Isa.* 56. 10. *His watchmen are blind, they are all ignorant, they are all dumbe dogs, they can not bark.* Their blindness bred dumbnes, and their ignorance silence. Thus is it with ignorant Consciences. What

quiet amongst his neighbours. They may doe what they will for him, he is none of those troublesome fellowes that will be reprovving their faults, or complaining of their disorders in the Pulpit; oh, such a one is a quiet good man indeed. Thus iudge many of their Consciences. If their consciences be quiet, and lie not grating vpon them, and telling them that their courses are sinfull and daranable, and that their persons are in a dangerous condition, but rather by their silence, ignorance, and vaine prerences doe iustifie them, and tell them all will be well enough. Oh then what excellent good consciences haue these men. They make no conscience of Familie duries, once in the yeere to come to the Sacrament serues the turne; they are common swearers in their ordinary communication; make no conscience of sanctifying Sabbaths, &c. and their consciences lets them alone in all these, doe not giue them one syllable of ill language, oh what gentle, and good natured consciences.

for hauing beene so quiet. So Ignorant and tongue-tyed consciences goe for good ones, but the time will come that men will curse this peace of their conscience, for bringing them so quietly to hell. The Masse goes for an excellent good service, because *Missa non merdet*, honest toothles deuotion, it neuer fastens fang in the hearers flesh. So many haue Masse-like consciences, toothlesse, and tonguelesse consciences, but yet the time will come, that as Masse-mongers shall curse their toothlesse Masse, so ignorant persons that now glory in their peace, shall curse their toothlesse conscience, yea they shall gnash their teeth, because conscience had no teeth, & shal gnaw their tongues for anguish of heart, because their consciences wanted tongues to tell them of the danger of their wicked wayes, that haue brought them to so miserable a condicion.

2. The *secure* conscience. As the blind conscience was like the dumbe Minister, so the secure conscience is like

Good Conscience.

is the reason they barked not, but are dumbe, and are thus quiet? Meerely because they are blind and ignorant.

But yet as good as men account these consciences now, the time will come that it shall fare with the as it did with *Adam & Eve* after they had eaten the forbidden fruit, *Then their eyes were opened.* So the time shall come when these Consciences shall have their eyes opened, & then also shall their mouths be opened, yea wide, & lowd opened, and these now quiet consciences shall both bark and bite too. Do not therefore flatter thy selfe in thine Ignorance, as if thy condition, & conscience were good, because quiet. Neuer account thy true Peace which is not ioyned with vprightnes. Integrity, & ignorance can no more stand together, then light and darknesse. Integrity of conscience may be without Peace, Peace can neuer be without Integrity. Dumb Ministers goe in the world for good Ministers, because quiet ones, but the day will come that men shall curse them for

or twise at a straggers entrance, yet is soone snibd, the least word of the master of the house makes him whist, and quiet. So secure Consciences vpon the greene wound begin to smart, and vpon the fresh commiſſion of sinne begin to murmur, & to haue some grudgings, but their master answers them as the friend in his bed did his neighbour, desiring to borrow three loaves. *Luc. 11.*

17. Trouble me not, for I am in bed. I pray thee be quiet, let vs haue no wrangling and brawling, it shall be so no more, I will cry God mercy, I will hereafter finde a time for repentance, &c. and so Conscience being secure, is easily put of with a few good words, & so closing her eyes, and mouth againe giues her master liberty to take his rest. And thus the secure conscience because it is so easily hushd, & stilled, is counted a good conscience, as Nurces count them good children which though they are ready to cry at euery turne, yet are easily quieted with some toy.

But this conscience is as farre from a good

Good Conscience.

like the flattering Minister, that (*Ier. 6. 13.*) heales the hurt of his people with *sweete words, & cryes, peace, peace, where there is no peace.* This conscience wants not an eye, but only a good tongue in the head. It sees its master to doe euill, and knowes it to bee euill, but either cares not to speake, or else is easily put off from speaking, sometime it cares not to speake, being sleepy, heany, and drowfie, like those Prophets. *Isa. 56. 10. They are all dumbe dogs, they cannot barke.* What was the reason? *Sleeping, lying downe, louing to slumber.* A sleepy, and heauy-eyde Curre, though hee see one come into his Masters yard, or house, that should not, yet barks not, as loath by his barking to disquiet himselfe. A sleepy secure Conscience sees many a sin to enter the soule that should not, and yet lies still, and sayes nothing, is loath to breake its sleepe. And yet such Consciences men count good.

Sometimes it may bee it offers to speake, as a sleepy dog may open once, or

becomes an honest vpright conscience to doe. *Peace* it hath none. There is a great difference betwene a peace, and a truce. In peace there is a totall deposition, both of Armes and Enmitie, all hostile affections are put of: In a truce, there is but a suspension and a cessation of Armes for a season, so as during the same there is still prouision of more Forces, and a preparation of greater strength. A truce is but a breathing time to fit for fiercer impressions. The truce being ended, the assaults are rather fiercer thē they were before. The secure consciences are quiet, not because there is peace, for *there is no peace to the wicked, saith my God. Isa. 57. 21.* But because there is some truce, the world smiles vpon them, & they haue outward hearts ease, and this brings them asleepe, but if any affliction, crosse, or sicknesse come, then they see how farre they are from peace. Conscience is sometime at truce with secure sinners, but during this truce, conscience is preparing Armes, and Ammunition

*Quomodo
tranquilla?
cum mundi
huius pro-
spexitur al-
ludit, &
alludit, cum
laudatur
peccator in
desideriis
anima sua.
Bernard. de
Consc.*

good Conscience, as Security is from Integrity. Sin indeede sleepest, but yet it sleepest but dog-sleepest, yea though it sleepest soundly, yet it cannot sleepe long. *Gen. 4. 7. Sinne lies at the doore.* Sin lies a sleepe in the conscience as a Ma-stiffe lyes at the doore. A place where a dog cannot sleepe long. The doore is the common passage into, & out of the house, every one is passing to and fro that way, and keepe such a clattering with the opening, and shutting of the doore, that there can be no sound, or at least no long sleepe. No better is the sleepe of secure consciences, which at length like mad ban-dogs, and fell Mastiffes, will fly in the face of the sinner, ready to plucke out the very throat and heart of him.

The secure Conscience can bee no good conscience, because it hath neither *uprightness*, nor *peace*, both which were before required to the temper of a good one. *Uprightnes* hath it none, for it is not faithfull in its office, it doth not witnesse, it doth not accuse, as it be-

with hot yrons. Now these parts vpon their searing haue a kinde of crusty brawninesse, which is vtterly insensible, which though it be cut, or pricked, it neither bleeds, nor feelles. Thus is it with many mens Consciences, comit they whatsoeuer sinnes they will, yet their hearts are so hardened through long custome in sin, that they feele no gripings, pinches, or bitings at all, but are growne to that dead, and dedolent disposition. *Ephe. 4. 19. who being past feeling, &c.* It is with such mens consciences, as with labouring mens hands, which through much labour haue a brawny hardnes growing vpon them, which is without any feeling. One may thrust pins into it, pare it with a knife, and yet without any trouble or griefe at all. Such callous Consciences haue many that though they bee wounded, and gashed with neuer such foule sins, yet their consciences shrink not, feelc not a whit. Their Consciences are like Gally-slaves backs, so be brawned ouer with often lashing, that an ordinary

munitiō against them, is leuying of
fresh Forces against them, and as soone
as the truce is ended, be it sooner or be
it later, haue at them with more vio-
lence, fury, and fiercenesse then euer
before. And the truce once ended, it
will easily appeare; what a wide
breadth of difference, there is be-
twene a secure & a good conscience.

3. A *Scared* conscience. That which
Paul speaks of, 1 *Tim.* 4. 2. *A cauterized*
Conscience. That is, as *Beza* translates
and expounds it. A conscience cut off
as it were with a Chirurgions Instru-
ment. An arms, or a leg cut off from
the body, stab it, gash it, chop it into
gobbers, doe what you will with it, it
is insensible, it feels it not. Or else as
our translation hath it, *Having their*
consciences scared with an hot yron. A
comparison borrowed from Chirur-
gerie. When a lim is cut off, Chirur-
gons vse to seare that part of the bo-
dy from whence the other is taken
with an hot yron, and sometimes they
doe cures by searing the affected parts
with

haue beaten me and I felt it not. Their feared Consciences haue no more feeling then our sotted Drunkards haue in their drunkenesse, who though they haue many a knocke, and fore bruise, yet feele it not. To this fearefull condition, and senselesse and feared stupidity of Conscience many grow, & when they haue thus cruised and brawned the same, then they haue their Consciences at a good passe, because they heare them not brawling within them. Alas how farre are such from goodnes of Conscience. In some sense, those haue worse Consciences then the Diuell himselfe, who beleeueth and trembles, whose Conscience yet is not so feared, but it trembles at the thoughts of his deserued damnation.

And howsoever these feared consciences are quiet, yet there will come a day that this feared crueltinesse shall be scaled off, and those consciences which were not sensible of sinne, shall be most sensible of pain: though they were past feeling in the committing of sinne, yet

E
they

ry lash will not make them so much as once stricke in their shoulders. You haue many that can sweare, not only your more ciuill oathes, of faith and troth, but those ruffianly, and bloody oathes, of blood and wounds, and it neuer wounds their hearts a whit. You haue many that can commit foule sins with lesse touch then others can heare of them. You shall haue black-Smithes that are vsed to the frequent and daily handling of hot yron, hold an hot fire-coale in their hands, and laugh, whilst another would roare out. There bee those that can be drunk day after day, that consecrate whole Sabbathes to *Venus* and *Bacchus*, can giue themselves vp to foule villanies, and yet not one twirch at the heart, not a snib, not a crosse word from their Consciences. Estrich-like they can concoct yron, & put it off as easily as another weak stomachke can doe gelly. They haue brought their hearts to that passe the drunkards body is in; *Pro. 23.35. They haue stricken mee and I was not sicke, they haue*

of a man that hath an ill Cōscience we vse to say, he is a man of no Cōscience. Not that he hath no Conscience, the Diuels themselves haue a Conscience, and happy it were for them they had none, but when a man hath not a good one, we esteeme of him as hauing none at all. There is no greater good we can seeke after then a good conscience. Let vs enquire then how we may get, and keepe this so great a good.

A good Conscience then consisting in *Peace* and *Integrity*, these two being gotten and kept, we shall get and keepe a good Conscience.

First then to make the Conscience peaceably good, these things are required.

1. *Faith* in Christ, and his blood. The Conscience cannot be at peace til it be purged from its guilt. An impure Conscience cannot but be an vnquiet Conscience, and every guilty Conscience is impure. Guilt is the same to the conscience that the winds are to the seas, *1sa.*

27. 20. 21. The wicked are like the tron-

bled

they shall be all feeling in suffering punishment for sinne. God will pare off that brawninesse from their consciences, and will pare them so to the quick, that they shall feele and most sensibly feele that which here they would not feele. Tremble therefore at the hauing of such a conscience, in which there is neither vprightnesse, nor peace; neither integrity, nor tranquillitie, but a senselesse & feareful stupiditie. Thus we haue seene what a good conscience is.

CHAP. IV.

Peace of Conscience how gotten.

IT followes now to knowe how a man may get and keepe a good one, which is the third point which was propounded to bee handled. A point wel worth our enquiring after. A good Conscience is the most precious thing that a Christiā can haue: a thing of that esteeme that where it is wanting, we account a man without a conscience. So
of

which we finde I Pet. 1. 2. *The sprinkling of the blood of Iesus Christ, and Heb. 12. 24. The blood of sprinkling which speaks better things then that of Abel.*

So then the Conscience sprinkled with Christs blood ceases to be evill, becomes good and peaceable. The same Christ that calmed the rage of the Seaby stilling the winds, *Mark. 4. 39. He arose & rebuked the wind, & said unto the Sea, Peace & be stil, and the wind ceased, and there was a great calme.* The same Christ it is that stills the rage of the conscience, by taking and purging away the guilt therof, with the sprinkling on of his blood. His blood *speakes, Heb. 12. 24. And speaks not onely to God, but speaks to the conscience.* The voyce which it speaks, is *Peace and be still*, the same voyce which to his Disciples after his resurrection, *Peace be with you, & then follows a great calme, and peace makes the conscience good.*

But here the conscience will inquire how it may come to get this blood sprinkled vpon it, to make it thus peace-

Good Conscience.

bled Sea when it cannot rest, whose waters cast up mire and dirt, There is no peace to the wicked. Now that which makes the Sea so troublesome and ragingly restless, is the violence of the blustering winds that trouble and toss it to and fro. The winds are not so troublesome to the sea, as guilt is to the Conscience. Therefore as the way to calme the Sea, is to calme the windes; so the way to quiet and calme the Conscience, is to purge and take away the guilt. Guilt is in the Conscience as *Ionas* in the Ship, out with him and Sea and ship are both quiet. But how then shall the guilt be purged out of the Conscience! That we find *Heb. 9. 14. How much more shall the blood of Christ purge our consciences from dead works?* We cannot have a good conscience till we be freed from an euill one. The way to be freed from an euill conscience, is to haue *our hearts sprinkled from an euil conscience, Heb. 10. 22.* But what is that wherewith the Conscience must be sprinkled to be made good with peace & quietnes? The same which

conscience. A defiled conscience can be no good conscience, and what defiles the conscience? *Sec Tit. 1. 15. Vnto them that are defiled and vnbeleeuing, nothing is pure, but euen their minde and conscience is defiled.* They that be defiled haue their consciences defiled, but how come they and their consciences so? *To them that are defiled and vnbeleeuing.* Therefore an vnbeleeuing conscience is a defiled conscience, & a defiled conscience is no good conscience, because it can haue no peace so long as it is clogged with defiling guilt. But contrarily faith purifying not onely from corruption, but from guilt, by the application of Christs blood makes the conscience pure, and peaceable both.

There can be no *peace* of conscience but where there is the *righteousnesse* of the person. There is no peace to the wicked, *Isa. 57. 21.* as if he should say, an evil vnrighteous person canot haue a good conscience, where the person is euill, there the conscience cannot bee good. Now faith in Christs blood

E 4 makes

ably good, and what is it that applies this calming blood of Christ. I answer therefore, That it is the grace of faith, therefore it was sayd before, that faith in Christs blood makes peace in the conscience. Faith is the hand of the soule, and as the hyssop sprinkle, by which Christs blood is sprinkled vpon our consciences, *Heb. 10. 22. Let vs draw neere with a true heart in full assurance of faith, having our hearts sprinkled from an evil Conscience. And being iustified by faith we haue peace towards God. Rom. 5. 1.* Hence that coniunction of faith and a good conscience, *1. Tim. 1. 5. of a good conscience, & of faith vnfeined, & v. 19. Holding faith and a good conscience.* For faith it is that makes a good conscience, by making a quiet conscience. Faith is not only a purifying grace, *Act. 15. 9.* but it is also a pacifying grace, *Rom. 5. 1.* It not onely purges our corruption, by applying the efficacy of Christs blood, but specially purges out guilt by applying the merit of his blood. So that no faith, no peace; & no peace, no good con-

conscience of sin, thy conscience shall be at quiet, no more accusing thee, nor threatening thee condemnation for thy sinne.

2. *Repentance* from dead workes. Though Christs blood be that which purges the conscience frō dead workes, and so workes peace; yet that peace is not wrought in our apprehension, neither do we get the feeling of this faith without some further thing. Therefore to our faith must be ioyned our repentance, though not in the making of our peace, yet for the feeling of it. Many are ready to catch at Christs blood, & if that will make a good conscience, they are then safe enough. But as thou must haue Christs blood, so Christ will haue thine heart also bleed by repentance, ere he will vouchsafe the sence of peace. A conscience therefore that would be a cōscience in hauing peace, must not onely be a *belcening*, but a *repenting* conscience. *Mat. 3. 2. Repent ye, for the kingdome of heauen is at hand, the kingdome of heauen shall be yours if you*

makes a mans person good, and so the cōscience becomes good. It makes the person *righteous*, and the person being *righteous*, the conscience is at *peace*, for *the worke of righteousness is peace, and the effect of righteousness, quietnes, and assurance for ever, Isa. 32. 17.* with which that of the Apostle sweetly sutes, *Rev. 7. 2. First, King of righteousness, and after that King of peace.* Our persons must first find Christ a King of *righteousnes* by iustifying them from their guilt. before our consciences can finde him King of *Salem*, pacifying them from their vnquietnes. Our persons once *iustified* by Christs blood frō their guilt, and vnrighteousnes, our consciences are *pacified* and freed from their vnquietnesse.

Wouldst thou then haue a good conscience? Get the peace of Conscience. Wouldst thou haue peace in thy conscience? Get faith in thy soule; Beleeue in the Lord Iesus, and get thy soule sprinkled with his blood, and then, *Heb. 10. 2.* Thou shalt haue no more con-

as pacifie it, hath neither faith, nor a good conscience. It is idle to hope for peace by faith whilst thou livest impenitently in a sinfull course. Thou canst have no peace of conscience so long as thou hast peace with thy sinnes. Peace with conscience will be had by warre with sin, in the daily practise of repentance. It is but a dreame to thinke of a good Conscience in peace, whilst a man makes no conscience of sin. They that haue a good conscience by Christs blood, may be indeed sayd to haue no Conscience of sinne, as *Heb. 10. 2.* But yet there is a great difference between *having* no Conscience, and *making* no Conscience of sinne. To *haue* no Conscience of sinne, is to haue a peaceable good conscience, not accusing for sin, being sprinkled with Christs blood. To *make* no Conscience of sin, is for a man impenitently to liue, & lye in any sin. Now let any iudge whether these two can stand together, that a man may liue as he list, and *make no Conscience* of any sinne, and yet haue such peace by
faith

Good Conscience.

you will repent, ye shall haue it immediately vpon your repentance. But wherein stands this kingdome offered to repentant consciences? *The kingdome of God stands in peace, and ioy in the holy Ghost, Rom. 14. 17. Repent, and ye shall receiue the gift of the holy Ghost, Act. 3. 38.* And what may that gift be. *The fruits of the spirit are lone, ioy, peace, Gal. 5. 22.* Which though it be to be vnderstood of peace between man & man, yet also that peace which is between God and man is the fruit of the Spirit, & the loue of God shed abroad into our hearts by the holy Ghost. *Rom. 5. 5.* is the gift of the holy Ghost, which he giues to all that by repentance seeke to get a good conscience. *Blessed are they that mourn,* that is, which repent, *for they shall be comforted, Mat. 5.* they shall haue the peace of a good Conscience, which is the greatest and sweetest comfort in the world.

Many doe trust all to their supposed faith, as a short cut and a compendious way to a good conscience, but he whose faith doth not as well purifie the heart

ked. Peace and wickednes liue not together vnder one rooffe. Wouldst thou then haue a peaceable heart? Get an humbled, a mourning, and a repentant heart for sin. The lesse peace with sin, the more peace with God and our own Consciences.

3. The constant and conscionable exercise of prayer. An excellent means to helpe vs to the sence of that peace which makes the Conscience good. He that hath a good Conscience will make Conscience of prayer. And prayer will helpe to make a good Conscience better. *Philip. 4.7. In every thing by prayer & supplication with thanksgiving, let your requests be made knowne vnto God, and marke what shall be the fruite thereof, And the peace of God that passes all understanding, shall keep your hearts and minds through Iesus Christ. See Iob 33.26. Hee shall pray vnto God, and he will be fauorable vnto him, & he shall see his face with ioy.* It is many times with mens Consciences, as it was with *Saul*, he was vexed and disquieted with an euill spirit, but

Dauids

Good Conscience.

faith as that he *hath no Conscience* of sin. It is an vnconscionable thing in this sense to lay all vpon Christ, an vnconscionable request to haue him take away our guiltines, and yet wee would wallow in our filthines still. How shall faith remouue the sting, when repentance remoues not the sinne.

Mé seeking peace by faith in Christs blood, and yet liuing and lying in their sinnes without repentance, God will giue them *Iehues* answer to *Iehoram*, *2 King. 9. 22. What peace so long as the whoredomes of thy mother Iezebel, & her witchcrafts are so many?* So what peace of Conscience so long as thine oaths, Sabbath-breaches, whordomes, drunkenness, &c. do remaine, & remaine vnrepented of, and vnreformed. It is true of all sinne, which is spoken of Romish Idolatry, *Apoec. 14. 11. They haue no rest day nor night*, that is, no peace of Conscience to any of that religion, so of all that liue in any sinne, they haue no true rest day or night, that is, as *Isaiah* interprets it, There is no peace to the wicked.

duty: of wicked ones the *Psalm* speaks, *They call not upon God, Psalm. 14.* as much as *Isaiah* sayes, There is no peace to the wicked, they are vtterly voyd of good Conscience.

CHAP. V.

Integritie of Conscience how procured.

ANd thus wee haue seene how the Conscience may bee good for peace. It followes to consider how it may become vprightly good, with the goodnes of Integritie. The goodnesse of Integrity is gotten and kept by doing fise things.

1. Walke and liue as *Paul* in this text, *Before God*, Set thy selfe euer in all thy wayes, as in the sight and presence of God, who is the Iudge & Lord of conscience. Of *Moses* it is sayd, that he saw him *that was inuisible.* Heb. 11. 27. Therefore it is that men walke with such loose and euill Consciences, because they thinke they walke inuisibly. And they
thinke

Good Conscience.

Dauids Harpe gaue him eale. *Praier* is a *Dauids Harpe*, the musicke whereof sweetly calmes, & composes a disordered and disquieted Conscience, and puts it into frame againe. As in other disquiets of the heart, after prayer *David* bids his soule *returne vnto her rest*, *Psal.* 116. 4. 7. So may we in these disquiets of Conscience doe no lesse.

The way to get a good peaceable conscience, is to haue acquaintance with God, and when we haue acquaintance with him, then shall wee haue peace. *Iob* 22. 21. *Acquaint thy selfe now with him, and be at peace.* Now acquaintance is gotten with God by prayer. *Zech.* 13. 9. *They shall call on my Name, and I will heare them, I will say, it is my people; and they shall say, the Lord is my God.* Loe how in prayer acquaintance is bred betweene God and his people, and acquaintance breeds lone, and peace; and peace a good conscience. Iudge then what pitious Consciences they must needs haue, that make so little Conscience of seeking God in this duty:

tice of. This well thought vpon, and layd to heart, would make men make much conscience of their wayes. The contrary to this is *rash walking*, Lev. 26. when a man walks so loosely, & heedlessly as if there were no eye vpon him to view him in his actions.

2. Framethy whole Course by the rule, and shape it by the direction of the word of God. Gods word is the Rule of Conscience, Gal. 6. 16. *As many as walke according to this Rule*. Men must then walke by Rule, & the Word must be this Rule. *Psal. 30. 23. To him that orders his Conuersation, all Christians must be regulars, and must liue orderly*. But what is that Rule by which their Conuersation must be ordered? That same, *Psa. 119. 133. Order my steps in thy Word*. He that orders his course by that Rule, which is the rule of conscience, shall be sure to keepe and get a good conscience. He that wil make good work will worke by his rule, whereas he that worke by guesse must needs make but ill worke. *What soeuer is not of faith is sin.*

F

Rom.

Dirige gressus secundū verbum tuū.
Quid est, dirige secundū verbum tuum? Ut recti sint gressus mei, quia rectū est verbum tuum. Ego, inquit, adfloratus sum sub pondere iniquitatis, sed verbum tuum est regula veritatis, me ergo distortum a me corrige tāquam adregulam, hoc est, ad verbum tuum.
Aug de ver. Apo. ser. 12.

thinke that God sees not them, because they see not God. An vpright Conscience is a good conscience, and this is the way to get an vpright one. *Gen. 17. 1. Walke before me, and be vpright.* To haue God alwaies in our eye, will make vs walke with vpright hearts. So *Psal. 119. 168 I haue kept thy precepts, and thy testimonies*, that is in effect, I haue kept a good conscience, but how came hee to doe it? *for all my wayes are before thee.* Cōscience as we saw before, is a knowledge together, that is, together with God. Now then this is an excellent means to get and keepe a good conscience, to bee carefull to do nothing, but that which we would bee content God should know as wel as our selues. Thinke with thy selfe before every euill action. Am I content that God should know of this? But how then may a man bring himselfe to this? Set thy selfe alwaies in Gods presence, & see the invisible God, and see thy selfe visible in his eye, and know that thou doest nothing which he takes not notice

stitious Rules of their *Dominick, Fratribus, &c.* but amongst our selves many haue a Rule they doe live by, but that rule is not the Word, but some false Rules of their owne deuising. Such as are these; Great mens practise, or some learned mans opinion, the custome of times and places wherein they liue, the examples of the multitude, or some secret blind and selfe-conceiued principles, which they keep to themselves, and by which they liue. All which being crooked Rules, must needs make crooked Consciences, whereas if men would liue by *Dauids* rule. *Psal.* 119. 105. *Thy word is a lampe vnto my feet, and a light vnto my path,* and in euery action would haue an eye, & a respect vnto the *Commandement*, as he had, *Psal.* 119. 6. then should they *make streight paths for their feet.* *Heb.* 12. 13. and keepe vpright consciences. In euery spirituall action therefore haue an eye to the Word, question it whether it be iustificable & warrantable by the Word or no, and meddle no farther then that wil autho-

Intercausus
malorum no-
strorum est,
quod viui-
mus ad ex-
emplum, nec
ratione co-
ponimus,
sed consue-
tudine ab-
ducimur.
Quod si pau-
ci facerent
nollemus i-
mitari, cum
plures face-
re ceperint,
quasi bone-
stus sit,
quia fre-
quentius
sequimur:
et recti a-
pud nos locum
tenet error,
ubi publi-
cus factus
est. Senec.
ep. 124.

Rom. 14. 23. That is, whatsoeuer a man doth, and hath not warrant for it out of, and from the rule of the Word, makes a mans conscience in that particular to be euil. And therefore *v. 5. Let a man be fully perswaded in his own mind.* How happy should men bee in getting and keeping good consciences, if they would lay their liues and actions to the Rule. The want of this is it that makes men, men of so ill-Consciencies. Some liue by no Rule; some by false Rules, & hence come mens Consciencies to bee so Anomalous. Some liue by no Rule but doe whatsoeuer seemes good in their owne eyes, goe as their lusts lead them, and follow his beck that rules in the Ayre. This is also to *wake rashly.* Leuit. 26. He that doth things without rule goes rashly to worke. Hee that walkes irregularly, walkes rashly, & no marvell if men haue crooked wayes, & crooked consciences, when they will not liue by Rule. Some againe liue by false rules, and that not onely Popish fictitious Regulars that liue by superstitious

plaines of his people, Every one turned to his Course, as the horse rns/beth into the battel. Ier. 8. 6. Here were men far from a good Conscience, but what was the reason of it? He giues it in the former words, *No man repented him of his wickednes, saying, what haue I done?* There was no examination of their Consciences and Courses, what they were, nor how they were, and from hence comes this mischiefe. This was *Dauids* course. *Ps. 119. 59. I considered my waies, and turned my feet vnto thy testimonies.* When a mans feet are in the wayes of Gods testimonies, then he walkes with an vpright Conscience, and mark how *Dauid* came to doe so, *I considered my wayes*, he vsed to examine his Conscience.

The first step to get a good conscience, is for a man to know that his conscience before reformatiō is euill. How shall that be known without a search? When a search hath discouered what it is that makes the conscience, & course euill, then will Conscience be ready to

Integritas tua cuius explorator visitat tuam in quotidiana discussione examina. Attēde diligēter, quātum proficiat, vel quātum deficiat, quālis sis in moribus, qualis sis in affectibus, quā similis sis Deo vel quam dissimilis quā prope vel quam lōge, 15^o c. Redde ergo te tibi, & si non semper vel saepe, et saltem interdum. Ber. Medit. Deut. c. 5.

rise, and beare the out. If this course were taken, such a good course would make and keepe a good Conscience. And why should not men be willing to take this course? why will we not make that Word our Rule, which must be made our Iudge? *The word which I speake shall iudge you in the last day.* Ioh. 12. 48. The Word shall iudge our consciences, therefore let it rule, and order them. And if it have the ruling of our consciences, it will make them good consciences, and when they are good, they neede not feare what Iudge they come before, nor what Iudgment they vndergoe. In summe, if we would haue good consciences, we must make more conscience then is commonly made of reading, and searching the Scriptures. The ignorance & neglect of this duty is it which banes so many consciences in the world.

3. Keep a daily and a frequent Audit with thy conscience, often examinatioⁿ of the conscience conduces much to the goodnes of it. The Prophet complains

conceit would haue made him haue liued
 at a more wary, and thrifty rate, and
 haue kept him selfe with such a com-
 passe as might haue kept vp his estate,
 whereas now the not examining his
 bookes, puts him into a conceit of
 wealth, and this conceit beggers and
 vndoes him. It fares no better with too
 many in their Consciences. *Laodicea*
 thought well of her selfe, *thou sayest I*
am rich. If she had examined her Con-
 science, shee should haue seene that
 which Christ saw, that she was poore,
 blind, naked, and miserable; and the
 sight of this would haue made her to
 haue sought after that counsell which
 Christ there giues her. *Reuel. 3*. Men
 would haue far better Consciences if
 they knew in what ill case their Con-
 sciences stand, and examination would
 helpe them to the knowledge of this. If
 men would but ouer-look the book of
 their Conscience, and see how many o-
 missions of good, how many sinnefull
 commissions stand registred there, it
 would both make them marvellous
 soli-

Good Conscience.

labor a man to the reformation of that which is amisse, and will not cease to vige and ply a man till it be done. Frequent examination as it helpes to the making of schollers, so to the making of Consciences good. Hence mens lying in so grosse neglects of good duties, in so many great euills, because men and their Consciences neuer reckon. Men take not themselves aside to their closets and chambers, & there set not vp a priuy sessions to make inquirie into their owne hearts & waies, and therefore are their wayes & Consciences so much out of order. Many a man thinkes his estate in the world to be very good, and thinkes hee growes rich and wealthy, when his estate indeede is weake, and growes euery day worse then other. Now what is it that causes so great a mistake, Nothing but this, that he neuer looks ouer his books nor casts ouer his reckonings. If he had done this, he should haue seen that his estate was not answerable to his conscience, and the knowledge of his miscon-

Dauids counsell is good. Ps. 4. 4. *Examine your hearts vpon your beds,* and his resolution is also good, vers. 8. of the same Psalme, *I will lay me down and sleepe in peace.* Who would not be glad so to sleepe, & to take his rest so? Would we sleepe vpon Dauids pillow, sleepe in peace? then hearken wee to Dauids counsell, to *examine* our selues *vpon our beds.* There is nothing makes a mans bed so soft, nor his sleepe so sweet as a good conscience. It is with Sin as with Cares, both trouble a mans sleepe, both are troublesome bed-fellowes, as they therfore sleepe sweetly that leaue their cares in their shooes, so they sleepe with most peace that let not sinne lye down to sleepe with them, who are so faire from lying downe in their sinnes, that by their good will, will not let the sun goe downe vpon their sin, but by examination ferret out the same. This being done it may be sayd as *Prov. 3. 24. thou shalt lye downe, and thy sleepe shall be sweete.* Nay further, examine thy conscience vpon thy bed, and thou shalt not

um si male
vel negli-
genter lu-
geat, et se-
quentis die
non diffi-
cili con-
fite-
ri. Siquid
cogitasti,
dixisti vel
fecisti quod
tua Consci-
entia mul-
tum remor-
deat, non
comedas
antequam
confitearis,
Ber form.
vit. honest.
Suuus
dormiunt
qui relin-
quunt ca-
ras in cal-
ceis.

sollicitous how to get the wiped out, and wondrous wary how any more such Items came there. Often reckonings would blot out, and keep off the score. Here is then wisdom for such as desire to keepe good Consciences. Doe with the workes of thy conuerfation as God did with the workes of his Creation. He not onely furneighed at the sixt dayes end the whole worke of the weeke, but at each dayes end made a particular surveigh thereof. Do thou so, not onely at the weeks end, at thy lifes end search thine heart, and examine thy course, but at euery daies end looke backe into the day past, and examine what thy carriage and behauiour hath beene. This being done, a man shal find his workes either good or euil. If good, how shal his conscience cheer him with its peace? If euill, then if conscience haue any life, or breath in it, it will make a man fall to humiliation, & to a godly resolution of watching ouer his wayes for the future, so shall Conscience be much holpen for Integrity.

Dauid.

*Omni die
cum radis
cubitus
examina
diligenter
quid cogi-
tasti, &
quid dixisti
in die, &
quomodo vi-
tile tempus
& spiritum
quod datum
est ad acqui-
rendum vi-
tam aeterna-
dispensasti.
Et si bene
transiisti
lauda De-*

ence will speak as *let sayes* God wrote,
Thou writest bitter things against me.
 Conscience hath such a stinging wa-
 pist tongue, that by no means they dare
 endure a parley with it. It is with ma-
 ny and their consciences, as with men
 that haue shrewish wiues. Many a mā
 when he is abroad, hath no ioy at all to
 come home, nay, hee is very loath to
 come within his owne doores, he fears
 hee shall haue such a peale ring him,
 that he had rather be on the house top,
 as *Salomon* speaks, or in some out-
 house, and lodge as our Saviour at *Beth-
 lehem* in a cratch, or a Manger, then come
 within the noyse of her clamorous, &
 clattering tongue. So many think con-
 science hath such a terrible, shrewish
 tongue, that if they shall but come
 within the sound thereof, they shall be
 cast into such melancholly dumps, as
 they shall not bee able in hast to shew
 off againe. How much, and how sati-
 ously are they to be purred that pre-
 uent a few houres, or dayes supposed
 sorrow, and sadness, by which they
 might

not onely sleep in peace, but thou shalt awake & arise the next morning with an vpright frame of heart, disposed to the more caution against sinne the day following. So much *David* seemes to intimate in that forenamed place. *Tremble and sin not.* That is, be afraid to sin, take heed ye sinne no more. But what course may one take to come to that integrity of conscience, as to feare to sin? Take this course, *Examine your hearts upon your beds.*

But alas how rare a practise is this, & therefore are good consciences so rare. Many thinke this an heavy burden, and a sore task, and count the remedy a great deare worke then the disease, there is nothing they tremble at more then a domestical Audit, & this reckoning with their conscience. They say of conscience, as *Ahab of Micaiah*, and care as little to meddle with conscience as *Ahab with Micaiah*, *I hate him for he neuer speakes good to me.* 1. King. 22. So they thinke their conscience will deale with them. They know their conscience

as not being privie to other mens necessities & failings. Sometimes they may not be suffered to speake, as *Abab* will not endure *Micaiah* to speake to him. Sometime if a man speak he may have rough and angry answers, as the Prophet had from *Amaziab*. 2. *Chro*. 25. 16 *Art thou made of the Kings Counsell? for beare, why shouldst thou be smitten? God hath therefore provided every man, even great men which may not bee spoken to, he hath provided them a bosom Chaplein, that will round them in the care, and will talke roundly to them, one that will be of their counsell in desight of them; one that feares no fifts, dreads no smiting, yea, one that feares not to smite the greatest, 2 Sam. 24. 10. And Davids heart smote him after that he had numbred the people. It may bee many there were about David that had not the hearts to smite David with a graine reprofe, though he gives leaue to the righteous to doe so. *Psal*. 141. *Let the righteous smite me, but yet whilest others, it may be, are fearefull and ti-**

morous

might come to procure both peace & integritie of conscience, will adventure the racke and eternall torture of conscience in Hell. Remember that there is no melancholly to the melancholly of Hell.

CHAP. VI.

Two further meanes to procure Integritie of Conscience.

IN the fourth place, Deale with thy Conscience as God would haue Abraham doe by Sarah, Gen. 21. 12. *In all that Sarah shal say vnto thee hearken vnto her voice.* So here. If we would get and keepe a good Conscience, in all that it shall say vnto vs being enlightened and directed by the Word, hearken vnto it. Conscience being enlightened hath a voyce, and no man but some time or other shal heare this voice of conscience. Conscience is Gods Monitor to speak to men when others canot, or dare not speake. Sometimes men cannot speake

Conscience enlightened shall say vnto vs, hearken vnto it. More distinctly Conscience hath a two-fold voyce.

1. A voyce of Direction, telling vs what is good or euill, what is lawful & vnlawfull, *Isa. 30.21. And thine eares shall heare a word bebinde thee, saying, This is the way, walk ye in it,* That is vnderstood of the voyce of Gods spirit in the secret suggestions therof, & such is the voice also of conscience within vs, dictating to vs, and directing vs what duties are to be done, what courses to be avoyded. How many times doth conscience presse vs to repentance and reformation of our wayes, how often doth it call vpon vs to settle to such & such good courses, and so with *Dauid, Psal. 16.7. Our raynes doe teach it in the night season.*

2. A voyce of correction, and accusation, checking and chiding, taking vp and snibbing vs when we do amisse. So *Psal. 42.5, 11. and Psal. 43.5. Why art thou cast downe O my soule, and why art thou disquieted within me? And Psal. 77.*

*Ita enim
desuper in
silēto sonat
quiddā non
auribus sed
mentibus.
August in
Psal. 42.*

morous to doe him that good office, conscience is at no demurre vpon the poynt, that feares not, but smites *David* for his sinne:

Gods Ministers are oft slighted, and light set by, Preachers cannot be regarded, but God hath giuen men a Preacher in their own bosome, & this Preacher will make many a curtaine Sermon will take men to taske vpon their pillow, and will bee Preaching ouer our Sermons againe to them. And though many will not be brought to repetitions of Sermons in their Families, yet they haue a Repeater in their bosome, that will be at priuate repetitions with them in spite of them, & will tel them, This is not according to that you haue bin taught, you haue bin taught otherwise, you haue bin reproofed for, and convinced of this sinne in the publike Ministerie, &c. Why doe you not hearken & reforme? Thus then conscience having a voyce, and doing the office of a Preacher vnto vs, if wee would haue conscience good, then in all things that

him, *So foolish* was I and ignorant, I was as a beast before thee. This is the smiting of the conscience, 2 Sam. 24.10. Conscience first points with the finger, and gives direction, if that be neglected, it smites with the fist, and gives correction.

Now then that which I ayme at is this; If we would get and keepe a good Conscience, then neglect not, nor despise Conscience when it speaketh. Doth thy Conscience presse thee to any workes of pietie, to the care of family, worship, and private devotion, to the reading of the Scriptures, sanctification on the Sabbath, &c. In any case be so wise as to hearken to the counsels to the vrgings, and to the Injunctions which come out of the Court of Conscience. Hearken in any case to this Preacher whom thou canst not suspect of partialitic, malice, ill will, as thou dost others, thereby giving way to Satans policie, that hereby stops vp the passages of thine heart, that the Word may not enter. Here can bee no such

G suspi-

10. whilst in the foregoing verses he was complaining, and vsing some speeches that might fauour of some diffidence, see how conscience doth her office by a correcting voyce: *And I said, This is my infirmity*; as if he had said, whilst I was vsing such diffident expostulatiōs, mine owne conscience told me, I did not doe well. Consciēce so speakes vnto vs, as the Lord to *Ionah*, *Iona. 4. 4. 9. Doeſt thou well to be angry?* So saies conscience oft, Doeſt thou well to be thus earthly, thus eager vpō the world, thus negligent, and formall in holy duties? Thus conscience giues her priue nips, and her secret checks. This is that of which *Iob* speaks, *Iob 27. 6. My heart shall not reprove me so long as I liue.* Implying that conscience after sinne hath a reproaching voyce, as when it befooles a man, as foole that thou art to do this, to lose thy peace with God for a base sinfull pleasure. Thus *Dauids* Conscience reproached him. *2 Sam. 24. 10. I haue done very foolishly, yea, Psal. 37. 22. it puts the foole and the beast both vpon him*

the world. Men in this case are guilty of a double wickednesse. Either they deale as the Iewes with the Apostles, *Act* 4. 18. and 1 *Thes* 2. 16. They either stop Consciences mouth, and labour to silence this Preacher, or else they deale with Conscience as the Iewes did with Stephen, *Acts* 7. 57. *They stopped their eares*: If they cannot stop Consciences mouth, they will at least stoppe their owne eares.

1. They labour to stoppe Consciences mouth. If conscience beginne to take them aside, and to say to them as *Ehud* to *Eglon*; *Iudg*. 3. 19. *I haue a secret errand vnto thee*: they answer, but in another sense, as hee did; *Keep silence*. If conscience offer to be talking to them, they shuffe it off as *Felix* did *Paul*, they are not at leasure, they will finde some other time when their leasure will better serue. Yea many when their conscience reproaches them, they againe reproach and reprove it, and answer it as the *Danites* did *Micah*, *Iudges* 11. 23.

G 2

What

suspicious; Conscience cannot be suspected to be set on by others, though *Jeremy* be charged to be set on by *Babylon*, *Ier.* 43.3. Therefore hearken to the voyce of this Preacher, and this will helpe thee to a good Conscience.

Againe, doth thy conscience rebuke thee, doth it chide and checke thee, doth thy *heart reproach thee for thy wayes*? Doth it say, dost thou well to live in such and such sinnes? Doth it punctually reprove thee for thine evils? Doe not answer Conscience as *Ionas* answered God, frowardly, *Yea I doe well*; but even close with Conscience, and do thou accuse thy selfe as fast as it accuses, acknowledge thy folly, yeeld promise; and couenant with thy conscience a present and speedy reformation. This if it were done, how happy should men be in getting and keeping a good Conscience.

But alas, how few regard the voyce of Conscience; and once hearken to it, and the very want of this dutie is it which breeds so much ill conscience in
the

Ideo quantum potes, teipsum coargue; inquire in te accusatoris primam partibus fungere, deinde iudicis novissime deprecatoris: aliquando offende te, Senec. epist. 28.

1. *Sauls trick.* Saul is vexed with an evill spirit, What must be the cure? seeke him out a minstrell. Thus many when the cry of Conscience is vp, be- rake them to their meriments & iolli- ties. They try whether the noyse of the Harps, and Viols, and the roarings of good fellowes will not drowne the voyce and noyse of Conscience. They will try whether the dinne of an Ale- house, or the ratling and clattering of the Dice and Tables, cannot deaf their cares against the clamours of Consci- ence. Thus do many in the accusations of Conscience, giue themselves whol- ly vp to all manner of pleasures & de- lights, that so their minds beeing taken vp with them, there might be no lei- sure to giue conscience any the least au- dience.

2. *Cains trick.* Cain had a marke of God vpon him, Gen 4 15. And what might that marke be? *Chryssostom* thinks it was a continuall shaking and trem- bling of his body. If that were his marke, why might not that trembling

G 3

come

Επει ουκ
εστιν ουδε
τις λεγει αλλ
επιτιμει ο θεος
αυτον εξ ουρα
νης οτι κατε
σπαρσεν αυτον
σημα. Chrys. in 1.
ed Cor. hom.
7.

What ayleth thee? and are ready to giue reproachfull language to their owne Conscience, that it cannot be quiet and let them alone.

2 But yet conscience will not oftentimes bee thus posted and shuffled off, she will not be gagged, or suffer her lips to be sown vp, but wil deale with a man as the woman of Canaan did with our Saviour, *Math. 15*. She would not be put off with neglect, or crosse answers, but she still presses vpon our Saviour, & growes so much the more importunate. So oftentimes conscience whē she sees men shuffle, growes the more importunate, and will dog and haunt men so much the more. Yea it deales like the blind men *Math. 20. 31*. who when the multitude rebuked them, *they cryed the more*. Now then when Conscience growes thus clamorous, and will not be silenced, then they will stoppe their owne eares, that if it will needs be prating, it shall but tell a tale to a deate man. To this end men put a double trick vpon their Consciences.

1. Sauls

ence. They deal with their consciences as the Ephesians dealt with *Alexander*, *Act* 19. 33. 34. *And Alexander beckned with the hand, and would haue made his defence vnto the people. But when they knew that he was a Iew, all with one voyce about the space of two houres cryed out, Great is Diana of the Ephesians.* It *Alexander* had had neuer so good lungs, & strong sinckes, hee might haue strayed his voyce till he had crazed the organs of language, and might haue spoken till he had been hoarse againe, before hee could haue been heard to haue spoken one syllable, though he had spoken all the reason in the world. Such a noyse of an outrageous bellowing multitude had bin almost enough to haue drowned the voice of a Canon. Thus dealt men with their conscience, if shee but prepare to speake and giue but a becke with the hand, presently thrust themselves into a crowd of businesse that may out-cry, and ouer-cry the bawling noyse thereof. It was an hideous noyse that the shrieking infants of Israel made

come from the horror of his guilty conscience, following him with a continuall hue and cry for murder, & reproaching him for a bloudy murderer. How-euer, no question but his Conscience continually haunted him, and the cry of blood was euer in his ears. Now then what course takes he? ye shall see *Gen. 4. 17.* that hee fallcs a building of Cities, betakes himselfe to a multitude of employments, that the noyse of the sawes, axes, and mallets might bellowder then the noyse of his conscience. If Conscience bee out of quiet with them, and will not cease to vige and pinch them, then haue among their sheep, & oxen, that their bleating, and bellowing may keepe vnder the voyce of conscience, they do so possesse their heads and their thoughts, and so overload them with much dealings in the world, that there is no spare time wherein their care can be free to heare the voyce of Conscience. The clutter of their many busineses make too great a noyse for Conscience to haue audience.

Shrikes of Conscience shall be heard. God will one day strip thee of all thy pleasures and employments, and will turne thee single and loofe to thy Conscience, and it shall haue full liberty to bait thee, and byte thee at pleasure. Oh how much better to bee willing to hearken to the voyce of Conscience here, then to be forced to heare it in hell, when the time of hearkening will be past and gone. Hearken to it now, & thou shalt not heare it hereafter. Hearken to the admonitions and reproofes of it now, and thus shalt thou get Integrity here, and shalt bee free from hearing the dolefull clamours of it in hell hereafter.

5. To get and keepe a good Conscience in cases of a doubtfull and questionable nature, be sure to take the surest side. Many things are of a questionable nature, and much may be sayd on either side in such cases, if thou wouldst haue a good Conscience take the surest side, that side on which thou mayst bee sure thou shalt not sinne. As
for

when they were offered vp alive in fire vnto *Moloch*. Now left their parents bowels should earne with compassion, and be affected with the shrikes of their poore babes, therefore they had their Drummes and Trumpets strucke vp, and sounded in the time of sacrifice, to make such a noyse, that in no case the lamentable cries of the infants should be heard. The same tricke doe too many put vpon their consciences, if they will be clamouring they will haue some Drum or other, whose greater noyse may deafe their eares from hearing the cries of conscience.

But alas what poore Proiects are these? The time will come when men shal haue neither pleasures nor profits, neither delights nor businesse, to stop their eares. Though now men beat vp on these Drumme-heads, and with the noise of their pleasures & profits, keepe conscience voyce vnder from being heard. Yet the day will come, when God will beat out these Drum-heads, and then the cries, & horrid, & hideous shrikes

ly to God, and partly to our selues. In doctrines it is good to hold the *safest* side, wherein there can be no danger, yea, *Bellarmino* himselfe after his long dispute for iustification by merit, comes to this at last, *That by reason of the uncertainty of our owne righteousnessesse and the danger of vaine-glory, it is the most safe way to repose our whole confidence in the mercy and goodnes of God alone.* Which way soeuer *Bellarmino* is gone himselfe, or any of his religion, I thinke common reason will teach a man so much wisdom to goe the *safest* way to heaven, and that the *safest* way is the best way. The Lord that would haue vs make our calling and election sure, 2. Pet. 1. 10. would not haue vs put so great a matter as the saluation of our soules vpon *Bellarminos* hazard, and confessed uncertainty of our owne righteousnesses. Now as in case of doctrine, so in case of practice it is great wisdom, and a great meanes of keeping a good Conscience, to do that wherein we may *Tuiores vineere*, and to take to that which

Tutissimum

Propter incertitudinem propriam iustitie & periculum inanis glorie tutissimum est flectam totam in sola Dei misericordia & benigntate reponere. Bellarmino de iustific. lib. 5. cap. 7.

for example. There be diuerſe games and recreations whose lawfullneſſe are questioned, yet much may be ſaid for them, and poſſibly they may haue the iudgement of diuerſe reuerend & learned men for their lawfullneſſe. Now what ſhall a man doe in this caſe? Take the ſure ſide. If I vſe them it is poſſible I may ſinne, it may be they are not ſinfull, yet I am not ſo ſure of it that I ſhall not ſin if I vſe them, as I am ſure I ſhall not ſinne if I doe not vſe them. I am ſure that not to vſe ſuch ſports breakeſ none of Gods commandements, a man may be bold to build vpon that. Hee that liues by this rule, ſhall keepe his Conſcience from many a flawe. Hee that ſayles amongſt rocks it is poſſible he may eſcape ſplintering, but he is not ſo ſure to keepe his veſſell ſafe and whole, as he that ſayles in a cleare ſea where no rocks are at all. It is good in matter of life and practice, to doe as *Auguſtine* ſpeakes in caſe of doctrine. *We liue more ſafely, ſaith he, if wee attribute all wholly to God, and do not commit our ſelues part.*

*Tutores
egitur vi-
uimus ſi to-
tum Deo
damus, Non
autem nos
illi ex par-
te, & nobis
ex parte
committi-
mus. Aug. de
dono perſeu.
cap. 6.*

good Conscience, and Heb. 13. 18. Wee trust wee have a good Conscience in all things. It is a good Conscience when a mans life, all his life is a life of Conscience, when in all his life, and the whole renour thereof he makes Conscience of all that God commands, and forbids, Psal. 119. 6. Then shall I not bee ashamed (what breeds shame but euill conscience?) when I haue respect vnto all thy commandments. When all are respected there is no shame, because where all are respected there is good Conscience, and where good Conscience is, there is no shame. That argued Davids good Conscience, Psal. 119. 101. I haue refrayned my feet from euery euill way.

Try mens Consciences by this, and it will discouer a great deale of euill Conscience in the world. Many a moral man makes Conscience of doing his neighbour the least wrong, hee will not wring or pinch any man, payes euery man his owne, deales fairely and squarely in his commerce, there is no man

Tutissimum est, to follow that which is safest, and to take to that side which is the surest, and the freest from danger.

CHAP. VII.

Two markes of a good Conscience.

THus wee see how a good Conscience may be had; it followes wee consider how it may bee knowne, and be discerned to be had. The markes and notes by which a good Conscience may be knowne, are *seven*.

1. This in the text. In *all* good Conscience. It is a good note of a good conscience, when a man makes conscience of all things, all duties, & all sins. There bee that haue naturall Consciences principled by some generall grounds of nature, and it may bee so farre as these rules carry them may make some Conscience, but their principles comming short, they must needs also come as short of a good Conscience: *I haue lined sayes Paul here, in all*

good

1. Note of
good con-
science.
Conscience
in all
things.

these from good conscience.

Others againe seeme to make conscience of their duties before God, but in the meane time no Conscience of duties of Iustice in the second Table, make no conscience of oppression, racking rents, covetousnes, over-reaching, &c. these are no better consciences then the former, neither are good because they live not in *all good* Conscience. Thus may a man discover the naughty Consciences of most. *Iehu* seemes wondrous zealous for the Lord, and seemes to be a man of a singular good conscience in the demolishing the Temple of *Baal*, and putting to death his Priests. I but if *Iehu* make Conscience of letting *Baals* Temple stand, why doth he not as well make Cōscience of letting *Ieroboams* Calves stand. If *Iehu* had had a good conscience, he would as ill have brookt *Ieroboams* as *Iezabels* Idolatry; he would have purged the Land of *all* Idols.

Herod seemes to make some Conscience of an oath. *Mark. 6. 26. For his*

oathes

man can say blacke is his eye, you shall haue him thanke God that he hath as good a Conscience as the best. These are good things, and such things as men ought to make Conscience of, but yet here is not enough to make a good Conscience. A good Conscience must be *all* good Conscience, or it is no good Conscience. Now indeed these men may haue good Consciences *before men*, but my text tels vs that wee must liue in *all* good Conscience *before God*. And Paul ioynes them two together, *Act. 24. 13. And herein doe I exercise my selfe to haue a good Conscience voyde of offence towards God, & towards men*. Now be it that theſe haue good Conscience before men, yet what haue they before God? Alas they are miserably ignorant in the things of God, no Consciences to acquaint themselves with his truth, no conscience of prayer in their families, of reading the Scriptures, no conscience of an oath, and as little of the Sabbath, and the private duties thereof. How farre are these

of a religious Conscience of the Sabbath, or by occasion of a vow, the man made conscience of going before the Sabbath were ended, or the dayes of his vow finisht. A thing indeed to be made conscience of, men ought not to depart from Gods house till holy services be finisht, a dutie that even the Prince must make conscience of. *Ezek.* 46. 10. Who therefore would not iudge this *Edomite* a conscionable *Proselyte*. I, but why then makes hee no conscience of lying. *Psa.* 25. Why no conscience of being instrumentall to *Sauls* Iniustice in that barbarous villany of slaying, not onely innocent men, but innocent Priests of the Lord? Such were the consciences of the chiefe Priests. *Mat.* 27. 6. How like honest conscionable men they speake? *It is not lawfull for to put them into the treasury, because it is the price of blood.* Sure it is great conscience ought to be made of bringing the price of blood into the Temple treasure; Are they not then men of good Conscience, *It is not law-*

H

full

Good Conscience.

oathes sake he would not reiect her. It is ioy of him that he is a man of so good Conscience. I, but in the meane time why makes he no Conscience of Incest and Murther? Hee feares and makes Conscience to breake an vnlawfull oath, but makes no Conscience to cur an holy Prophets throat. Who would not haue thought *Saul* to haue beene a man of a very good Conscience, see how like a man of good Conscience he speaks. *1. Sam. 14. 34. Sinne not against the Lord in eating with the blood.* Hee would haue the people make Conscience of eating with the blood, and indeed it was a thing to bee made Conscience of. I but he that makes Conscience of eating the flesh of Sheepe and Oxen with the blood, like a bloody-hearted tyrant, as he was, he makes no Conscience of sucking, and shedding the blood of fourescore and fife of Gods Pricsts. Iust the conscience of his blood-bound *Doeg. 1. Sam. 21. 7. Doeg was there that day deteyned before the Lord.* How deteyned & cyther out of

Crosse on the Sabbath, but with what Conscience haue they hanged it on the Crosse at all? This was iust like to those that *Socrates* speaks of, who made great conscience of keeping holy-dayes, yet made no conscience of vncleanenesse, that was but an indifferent thing with them. As if Conscience were not rather to bee made of keeping our vessels in holines, our bodies, then dayes holy? Remarkable in this kinde is that dealing of the *Iewes* with *Paul*. 2 *Cor*. 11. 24. *Of the Iewes five times receiued I fortie stripes saue one.* If we looke into the Law. *Deut*. 25. 1. 2. 3. it runs thus, *If there be a Controversie, &c. and it shall be if the wicked man be worthy to bee beaten, the Iudge shall cause him to lie downe, and to bee beaten before his face according to his fault by a certaine number, fortie stripes hee may giue him and not exceed.* Now see the good conscience of these *Iewes*, they might giue forty stripes, but not beyond that number might they goe. Now they make so much conscience

*Quais hec
innocentie
simulatio?
pecuniam
sanguinis
non mittere
in Arcam,
& ipsum
sanguinem
mittere in
Conscienti-
am. August.*

*full, ye see they will not doethat which is not lawfull. It is well, but tell me, is it not lawfull to take the price of blood, and is it lawfull to give a price for blood? Ought there not a conscience to be made of blood, as well as of the price of blood? They make a Conscience of receiuing the price of blood into the treasury, they make no Conscience of receiuing the guilt of blood into their Consciences. Lust such consciences as they had. *Iob. 18.28. They would not goe into the Iudgement hall lest they should be defiled, but that they might eate the Passouer. Indeed a man should make great conscience of preparation to the Sacrament, and take great heed that he come not thither defiled; But see their naughtie conscience. They make conscience of being defiled by going into the Iudgement hall, but make no conscience of being defiled with the blood of an Innocent. Such was the conscience of the Iewes. *Iob. 19.31. they make Conscience of the body of Christ hanging vpon the***

Crosse

after *Adoniah*. 1 *King*. 2. 28. Whereas a good conscience that turnes neither to the right hand nor to the left, would have turned neither after *Adoniah* nor *Absolom*. A good conscience and a good conversation must goe together. 1 *Pet*. 3. 16. *Having a good conscience, that they may be asbamed that falsely accuse your good conversation*. One good action makes not a good conversation, nor a good Conscience, but then a mans conversation may be said to be good, when in his whole course hee is carefull to doe all good duties, and to avoyd all sins, and such a good conversation is a signe of a good Conscience.

To doe some good things, & nor all, is no more a signe of a good conscience, then to doe some things onely which his master requires, and to neglect other some, is no signe of a good servant. A good servants commendation is to doe all his masters busines he enioynes him. Wee would hold him but an holy-day servant, and an idle companion, that when his master hath set

H 3 him

Nam autem in hoc maior offensa est quod pariter sententia sacra pro commo-
dorum negotiorum diligentia de-
ligimus, partem pro-
dei iniuria

of exceeding the number of fortie, that they give *Paul* but nine and thirtie. Thus they make Conscience of the number, but no conscience of the fact. They make conscience of giuing about fortie, but with what conscience doe they giue him any at all. The text notably prescribes the number of stripes, but the condition of the person, namely, that he be *worthy to be beaten*, and he must be punished *according to his fault*. Now see these men make Conscience of the law for the number, but make no conscience of the law, that will haue only wicked men, and such as are worthy to be beaten, to bee so vsed. These be the good consciences of wicked men, they make seeme of making conscience in some one thing, but make no conscience of ten others, it may be of farre greater weight, and necessitie, and herein discover they the naughtines of their consciences. The conscience therefore is not to be iudged good for one, or some good actions. *Iacob* turned not after *Absolom*, but he turned after

Conviction sake I distinguish them. The good Conscience makes not conscience onely of great duties, and sins, but even of the least, knowing that as Gods great power and omnipotence is the same in the making of an Angell and a worme, so Gods authoritie, wisdom and holinesse is the same in the least Commandments as in the greatest of them all. It makes conscience specially of Iudgement, and the weightie matters of the law, but yet doth not therefore thinke it selfe discharged of all care in smaller things, doth not therevpon challenge a dispensation from obedience in meaner matters, as if it were needlesse scrupulosity, and too much precisenesse to tythe Mint, Anise, and Cummin. A Cummin-seed indeed is but a small thing, a very toy, but yet as small a thing, and as light as it is, yet will it lye heaue vpon a good Conscience, being iniuriously and fraudulently deteyned from the Levites. The *Pharisees* tythed Mint, Anise, and Cummin, but they

H 4 neglected

*pa-
tri-
bus, Et
maxime cū
Es terre-
stres domi-
ni nequa-
quam equo
animo tole-
randam pu-
tent si ius-
tiones suas
servi ex
parte audi-
ant, Es ex
parte con-
temnant.
Si enim pro
arbitrio suo
servi domi-
nis obtem-
perant, ne
in iis qui-
dem in qui-
bus obtem-
peraverint,
obsequun-
tur, Es c.
Salvian. de
provid
2. Note of a
good con-
science.
Conscience
of small
Duties.*

him his severall workes to doe, he will
doe which him pleases, and leave the
other vndone. This were not to doe
his masters, but to doe his owne will,
and so serue his own turne rather then
his masters : So for a man to make
choyce of duties, and to picke out
some particulars, wherein hee will
yeeld obedience to God, and to passe
by others as not standing with his pro-
fits, pleasures, and lusts, this will neuer
gaine a man the commendation of a
good Conscience, whose goodnesse
must be knowne by making conscience
of *all* things. Then haue Gods ser-
vants good Consciencs, when it can
be said of them as *Shaphan* speaks of
Iosiah his servants. 2 *Chron.* 34. 16. *All
that was committed to thy servants, they
doc it.*

2. To make conscience of small
Duties, and small sinnes. This also ri-
ses out of the text. *All good Consci-
ence.* If of *all* things, then of *small*
things. It might haue bene compre-
hended vnder the former, but yet for
Conviction

conscience, not onely beames, but also moats disquiet the eye of a good conscience, and not onely greater, and fowler sins, but even such as the world counts veniall trifles doe offend it. A good Conscience straines not onely at a camell, but at a gnat also. Neither doth our Sauour blame the *Pharises* simply for straying at a Gnat, but for their hypocricie, who would pretend Conscience in smaller things, & meane while made none in the greater, for otherwise a good conscience indeede hath a narrow passage for a Gnat, as well as for a Camell. The least corn of grauell galls his foote that hath a freight shooe, but he that hath a large wide shooe, stopping about his foot, it is no trouble to him. It is iust so with Consciences good and euill.

A Gnat is but a small thing, yet Pope *Hadrian* the fourth was choakt with a Gnat, and one fly though but a small thing to a whole box of oyntment, yet *dead flies* as small things as they are, cause the oymment of the *Apothecary* to
send

neglected the weighty matters of the Law. It is no good Conscience that lookes to small, and neglects great duties, neither is it a good conscience on the other side that looks after the great and weightie duties, and makes no reckoning of Mint and Anise. Our Saviour sayes both ought to be done. *Pharisee* could be content that the people should goe sacrifice, but hee cannot abide that *Moses* should be so peevishly precise, that not an hoofe shall be left behinde. Alas, an hoofe is but a toy, not worth the mentioning, what need *Moses* be so strict as to stand vpon an hoofe? Yet a good Conscience will stand vpon it, having Gods Cōmandement, & will make Conscience as well of carrying away hoofs as of whole bodies of cattell. It is with a good Cōscience as it is with the apple of the eye, of all the parts of the body it is the most tender, not onely of some great shiues, or splints vnder the eye-lid, but even the smallest haire and dust grieues, and offends it. It is so with a tender good conscience,

so much as one halfe-penny, *Non est an halfe-penny* sayes he, *for it is as great wickednes to conferre one halfe-penny in case of Impietie, as if a man should bestow the whole.* What was a poore halt-penny, it was a very small matter; specially considering in what torture hee was, from which an half-penny gift would haue releas'd him. Indeed an half-penny is but a little, but yet it is more then a good conscience dares giue to the maintenance of idolatrous worship.

A good conscience will not giue so much as a farthing token to such an vse, as little a thing as it is. *For he that is faithfull in that which is least, is faithfull also in much, & he that is vnjust in the least, is vnjust also in much* Luc. 16. 10. Even the least things are as great trials of a good conscience as the greatest. A good conscience will not gratifie Satan, nor neglect God, no not in a little.

Put mens consciences now vpon this trial. Who cracks not of his good conscience, there be none if they may bee beleeu'd, but they haue good con-

sciences

*omnibus da-
bo. Hist.
Tripart.
l. c. c. 12.
Ad impie-
tatem in-
quit, obliu
conferre
vnum per-
inde valet
ac si quis
conferat
omnia.
Theodorit.
l. 3. cap. 73*

send forth a stinking savour. Eccl. 10. 1. & so doth a little folly, though but little doe a great deale of hurt. And therefore a good cōscience lives by *Salomons* rule, *Giue not water a passage, no not a little.* And takes not onely the *Foxes*, but the *little Foxes*, which spoyle not onely the *Vines*, but the *tender Grapes*. Cant. 2. 15 It knowes a little will make way for much. *Pharaoh* is content that the people, the men should go Sacrifice, *Exod.* 10. but their *little ones* should not goe. he knew if hee had but their *little ones* with him, he should be sure enough of their returne, therefore *Moses* will not onely haue the men goe, but their *little ones* also. And therefore a good cōscience deales with Satan as *Marcus Aurelius* dealt with his tormentours, who hauing pulled downe an Idolatrous Temple, & being vrged by them to giue so much as would build it vp againe, refused it; They vrged him to giue but halfe, he still refused; They vrged him at last to giue but a *little* towards it, but he refused to giue them so

*Putantes
pauperē vel
medietate
petebant
pecuniarū,
novissime
vel paucū
aliquid ex-
igebant.
Quibus ait,
nec obolum
vnum pro*

Civilised Complements of Faith & Troth, tush these are trifles, meere Gnatts, alas, that you shall stand vpon such niceties. To rob a man vpon the high way, or to breake vp a mans house in the night, this is a monstrous Camell, but in buying and selling to ouer-reach a neighbour a shilling or two, a penny or two, what say they to that, oh God forbid they should be so strictly dealt withall, that is a small thing, their throats are not so narrow but these Gnatts will goe downe easily enough. To beare false witness in a open Court of Iustice, or to be guilty of pillory periury, these be fowle things, but to lye a litle for a mans advantage, or to make another man merriment, what think they of this? This is a very Gnat, they are ashamed to strayne thereat. Tell many a man of his sinne in which he lyes, that his sinne and a good conscience cannot stand together, what is his answer, but as *Lot of Zeor*, *It is not a little one. Gen. 19.20.* But the truth is, that these little ones are great

sciences. But why are they good? They can swallow no Camells. Well yeeld them that, though if their entrals were well searcht, a man might finde huge bunch backt camells, that haue gone down their gullets. They can swallow no camells, but what say they to gnats, can they swallow them? Tush, Gnats are nothing, whole swarmes of them can goe downe their throats, and they neuer once cough for the matter. Fowle and grosse scandalls, such as are infamous amongst meere heathen, such Camels they swallow not, but what say they to vsauory and naughtie thoughts, which their hearts profecute with delight, what say they to them? Gnatts doe not swarme more abundantly in the fennes, then such vile thoughts doe in their hearts. The prodigious oaths of wounds, & bloud, the damned language of Ruffians, and the Monsters of the earth, oh their hearts would tremble to haue such words passe out of their mouths, but yet what say they to the nearer, and

Civi-

1.3. Now it is with a pure conscience as it is with *pure religion*. Iam. 1. 17. *Pure religion and undefiled, is to keep a mans selfe vnspotted of the world*. It hates not onely wallowing with the Sow in the myre, but is shy of very spots; and *hates* not onely the *flesh* but the *garment*, not only that is grossely besmeared, but which is but *spotted with the flesh*. *Iude* 23. according to that Ceremoniall, *Leuit. 15. 17*. And this is that which differences civilitie and a good conscience, Civilitie shunnes mire, but is not so trimme as to wash off spots, this is the pure Religion of a pure Conscience. *Pure Religion and undefiled, is to keepe a mans selfe vnspotted*, therefore they who are not vnspotted, are not vn-defiled, but if their Consciences be but spotted, yet are they defiled. Mens Consciences are as their Religion is, and pure Religion is spotlesse.

Yea to close this point, the greatest evidence of a good conscience is in making conscience of small things. Whilst
men

evidences of euill Conscience. It is but a dreame to thinke our Consciences good that make no Conscience of small sinnes, and duties.

The conscionable *Nazarite*, Now did not only make conscience of guzzling and quaffing whole cups of wine, but of eating but an huske, and a kernell of a Grape. What a trifle is the kernell of a Grape, and yet a good conscience will care to please God as well in abstinence from the kernell as from the cup. Indeed when *David* had defiled and hardened his conscience with his adultery, then hee could cut *Uriahs* throat, and his heart smites him not for it, but when vnder his affliction, his conscience was tender & good, his heart smites him but for cutting *Sauls* coate. 1. *Sam.* 24. 5. See the nature of a good conscience, it will smite not onely for cutting *Sauls* throat, but for cutting *Sauls* coar, but for an appearance, vpon a suspition, and but a coulousie of euill.

Paul speaks of a pure Conscience, 2. *Tim*

1. 3.

Ministrie and such Ministers as preach and speake to the Conscience. It likes such a dispensation of the Word as comes home to it, whether for direction or reproofe. The Word is the rule of conscience, and a good conscience is desirous to know the rule it must live by. The Word must iudge the conscience, this every good conscience knowes, and therefore grudges not to be reproofed by it, as knowing that if it will not abide the Words reproofe, it must abide the Words iudgement. Therefore a man with a good conscience speakes as *Samuel, Speake Lord, thy servant heares*. He can suffer the words of exhortation, and not count himselfe to suffer whilst it is done. He is of *Dauids* minde, *Let the righteous smite me; and it shall be a kindnesse; let him reprove me and it shall be an excellent oyle which shall not breake mine head. P sal. 141.5*. It is with good conscience as with good eyes that can abide the light, and can delight in it, whereas sicke and sore eyes are troubled and offended therewith.

*Probat e-
nim etiam
in maiorib'
suis delictis
executores
se idoneum
fore à quo
minora cō-
pleantur.
Salvian de
provid. l. 3.*

Good Conscience.

men teare great sinnes, or are careful of maine duties, it may bee their reputation and credit may sway them, which otherwise would bee impeached. So that in them it may be a question, whether it be conscience or credite, that is the first moover, but in small things where there is no credit to be had, nay, for scrupling whereof, a man may rather receiue some discredit from the world, heere it is more evident that good conscience sets a man on. This then is a note of a good conscience, to make Conscience, as of small duties, so of small sinnes, as he that feares poyson feares to take a droppe, as well as a draught, and men feare not onely whē a firebrand is thrust into, but when a sparke lights vpon their thatch.

CHAP. VIII.

Three other notes of a good Conscience.

A Third note of a good Conscience may be this. It loues and likes a Minister

lations, let him be in combat with ob-
solere or forraine heresies, so long their
Minister is a faire and a good Church-
man. But let him do as God commaunds
Ezekiel to doe, Ezek. 14. 4. Answer them
according to their Idols, preach to their
necessities, let them call them & presse
them to holy duties, and reprove them
for their vnholie practices, and make
known vnto them what euill Consci-
ences they haue: what then is their car-
riage and behauiour? Euen that *Amos 5*
10. They hate him that rebukes in the gate,
& they abhorre him that speakes upright-
ly. This Ministrie that comes to the
Conscience will not down with them.
It lets in too much light vpon them, &
Ahab hates *Michaiah* for drawing
the curtaines so wide open, he cannot
endure such punctuall and particular
preaching that clappes so close to his
Conscience. A plaine signe that *Ahab*
hath a rotten and an vnfound Consci-
ence. *Michaiah* could not be more pun-
tuall with *Ahab* then *Isaiab* was with
Hezekiah, Isa. 39. 6. 7. And yet what

*Scio me of
sensurum
quam plu-
rimos qui
generalem
de vitis dis-
putationem
in suam re-
ferunt con-
tinentiam,
et dum mi-
hi irascun-
tur sua in-
dicant con-
scientiam,
multoq;
prius de se
quam de me
iudicant.*
*Hieron. ad
Rustic.
Monach.*

Tu scinDe-
us noster
quod tunc
de Alipio ab
illa peste sa-
mando non
cogitave-
rim. At ille
in se rapuit
meq; illud
non nisi
propter se
dixisse cre-
didit, &
quod alius
acciperet
ad succen-
sendum mi-
hi accepit
honestus a-
dolescens
ad succen-
sendum si-
bi, & ad
me arden-
tius dili-
gendum.
Aug. conf.
lib. 6. ca. 7.

with. A sound heart is like sound flesh that can abide not onely touching, but also rubbing and chafing, and yet a man will not bee put into a chafe thereby, whereas contrarily if the least thorne or vnsoundnesse bee therein, a touch at vnawares prouokes a man, if not to smite, yet to angry words, and language of displeasure. Vnsound flesh loues to bee stroakt, and to be handled gently, the least roughnesse puts into a rage. That is the ingenuitie of a good Conscience, which was the good disposition of *Alipius*, when hee was vn-wittingly taxed by *Augustine* for his Theatricall vanities; hee was so farre from being angry with him, though hee conceined him purposely to ayme at him, that hee was rather angry with himselfe, and loued *Augustine* so much the better.

Put mens Consciences vpon this trial, and we shal see what the Consciences of most men are. Let a man preach in an vnprofitable maner, let him spend himselfe in idle curiosities & speculations,

when it is layd to their Conscience, *Paul* makes it a manifest signe of a defiled conscience, *Tit. i. 15. 16. Their minde and their conscience is defiled. How appeares that? They professe they know God, but they are disobedient.* When therefore the Ministrie of the Word shall charge thee with dutie, or reprove thee for sin, and then thou shalt charge the Minister with rayling, and girding, and that this Sermon was made for the nonee for thee, and thou likest not that Ministers should bee so particular, &c? In Gods feare bee advised to looke to thy Conscience, and know it that thou hast a naughty Conscience. When the Ministry of the Word smites thy conscience, then for thee to smite the Minister with reproachfull, & disgracefull tearmes, to smite him with thy mouth. How is thy Conscience better then *Ananias* his, that commands to smite *Paul* on the mouth. Hee that cannot brooke that Gods Ministers should not discharge a good Conscience in preaching to the Conscience, bee bold to

sayes Ezekiah? Good is the Word of the Lord which thou hast spoken, as if he had said, a good Sermon, a good Preacher, all good. Whence comes this good entertainment of so harsh a message! Hezekiah had a good Conscience, and therefore though the message went against the hayre, yet hee could giue good words, Let the righteous smite me, and it shall be a kindness, Psal. 141. I, but that is when the righteous smites the righteous, what if the Prophet smite Amaziah? He will threaten to smite him againe, 2. Chron. 25. 16. For beare, why shouldst thou be smitten? What if Paul preach of a good Conscience, and so make Ananias his Conscience to smite him? Ananias will command the standers by to smite him on the mouth. Now let all the standers by iudge whether Ananias haue any good Conscience in him, who cannot brooke the preaching of good Conscience. Let men professe they know God as long as they wil, yet if they slight the word, or swell at it, or bee disobedient to it when

Good Conscience.

III

of the commandments. Rom. 12. But what loue? *From a pure heart and a good Conscience, 1 Tim. 1. 5.* When conscience of the commandment carries a man to the fulfilling of the end of it, then doth such loue come from a good Conscience. *Salomons* description of a good man, *Ecc. 9. 2.* is that *hee feares an oath.* He sayes not, that sweareth not; but that feares an oath. For a man not to sweare may be the fruit of good education, and of the awe a man hath stood in of his Governours, but to *feare an oath*, argues that a man *feares the commandment, Pro. 13. 13,* and to feare the commandment is the note of a good conscience.

Here let mens Consciences be tryed. Thou prayest in thy family, hearest the Word, keepest the Sabbath, &c. Now search thine heart, and make inquirie what it is that carries thee to these duties. Doeſt thou doe them for conscience sake? Doeſt thou find conscience to vrge and presse thee, & to giue satisfaction to the Conscience, and obedi-

challenge that man for a man of an evill conscience.

4. That is a fourth note of a good conscience, *Rom. 13.5.* ye must be subject *for Conscience sake.* To doe good or abstaine from evill meerey for conscience sake, is a note of a right good conscience indeede. Conscience as we saw before, doth excite and stirre vp, and bind to the doing of good, and binds from the doing of evil. Now when the Conscience vpon iust information fro the Word shall presse, and forbid, and then a man shal, because conscience forbids, forbear; or because it presses, performe obedience: thus to doe good, or not to do euill, for Conscience sake, is a note of a good Conscience. It evidences a good Conscience when the maine weight that sets the wheels on work, is conscience of Gods commandment. When it is that, *Psal. 119.4.* that sets a man on worke, *Thou hast commanded vs to keepe thy precepts diligently.* The end of the commandment is loue, *1 Tim. 1.5.* And loue is the fulfilling of

4. Note of a good Conscience. To do duty for Conscience sake.

to the Church, and professe the true Religion? Yes surely, if it were done for conscience. I, but it is not done for conscience sake? Alas no such matter, but for *Hamors* sake the Lord of the Towne, and for *Shechems* sake their young Master, & for the hope of gaines sake. *Shall not their castell, and their substance, and every beast of theirs bee ours?* Gen. 34.²³. For the oxen sake, and not for conscience sake are the *Shechemites* circumcised. *Shechem* for *Dinahs* sake receiveth the Sacrament. Oh the zeale and forwardnes that some wil professe on a sudden, What frequenters of holy exercises? But what, is it for conscience sake? No such matter, but *Shechem* is in hope of a match with *Dinah*, & all these shewes of Religion are neither for Gods sake, nor conscience sake, but all for *Dinahs* sake, all vnder hope of preferment by a rich mariage. They were goodly shewes of zeale, *Iohn* 6.²². in seeking and following after Christ, but it was neither for Christ, nor conscience sake, but *ver*. 26. for the loaves,

Good Conscience.

cence to the iniunctions thereof. Are these things done? If so, it is a signe of a good Conscience. But this discovers the naughtinesse of mens Consciences, who though they bee found in some good duties, or in the auoyding of some evils, yet is it not conscience that workes them thereto. *Yee must bee subiect not onely for wrath*, that is, for feare of the Magistrates wrath and revenge, *but for Conscience sake, Rom. 13. 5.* It is no good Conscience when a man will bee subiect for his skins sake, and least hee smart by the Magistrates sword, but then a mans Conscience is good, when in obedience to Gods Word, and in conscience of his Commandement hee subiects. The like may be said of all by-ends. Ye must doe good duties, not for profit, not for credit, not for vaine-glory, not for law, but for conscience sake; or else evill consciences ye have in that ye doe. The *Shechemites* receiue circumcision, *Gen. 34.* And is not circumcision Gods Ordinance? And is it not ioy of them that they will ioyne

It is a note of good Conscience when that which we doe is done with a respect vnto the commandement of God *Psal.* 119. 6. and not with a squint respect vnto our own private, for praise or profit. It was a good argument of those *Bohemians* good Consciencés in plucking downe Images, that they beate downe onely painted and wooden Images, whilest *Sigismund* the Emperour pulled downe silver and golden ones, to melt into money for pay for his souldiers, as they plead for themselves, when they were held Heretiques for their fact. If they had puld downe such Images as hee did, they might haue beene thought to haue done it for gaine, and not for Conscience sake.

How great is often the zeale of many against fashions, and such vanities? How well it were if it were for Conscience sake, and not for envie against some particular person, whom they do distaste, and so for the person, the vanity. For if it be for Consciencés sake, how

*Vtrine maioris hereticis illine
qui pictas Et ligneas
an qui aureas Et argentearum
magnes et templis exigerent, Et
ad consuetudinem monetae
tam igne adorarent? Dnbra. hist.
Bohem. l. 24.*

loaves, and the bread, and their bellies
sake.

Many of the Heathens, *Esth.* 8. 17. *turned Jewes*. Was not there ioy of such Profelytes? not a whit, for not the feare of God, but *the feare of the Jewes* fell upon them, as many frequent the publike assemblies more for feare of the statute, then for feare of the commandement. The Officers of the King helped the Jewes, *Esth.* 9. 3. Was it for conscience sake? Nothing lesse, but for wrath sake and for feare, *because the feare of Mordecai fell upon them*.

If the Pharisees had done all that (*Mat.* 6.) for Conscience sake, which they did for vaine-glory sake, they had had the glory of good Consciences. Many preached the Gospel in *Pauls* dayes, *Phil.* 1. Does not so good a worke argue a good conscience? Yes, if it had beene done for Conscience sake; but that was done for contention sake, not to adde soules to the Church; but to adde sorrowes to *Pauls* afflictions.

It

Spoken of some of Davids men, 1 Chron. 12.8. *Whose faces were like the faces of Lions, for the righteous is bold as a Lion, Pro. 28.1. Now might Paul truly haue said as David. Psal. 57.4. My soule is among Lions, I lie among them that are set on fire. And now how fares hee? what is he all a mort? looks he pale and blanke, doth hee sneake or hang downe his head, or droope with a dejected countenance? No, Paul is as bold as a Lion, and can face these Lyons, and earnestly fixe his countenance vpon the best of them. A good Conscience makes a mans face as God had made Ezekiels. Ezek. 3.8.9. Behold I haue made thy face strong against their faces, and thy forehead strong against their foreheads. As an Adamant harder then flint haue I made thy forehead, feare them not, neither bee dismayd at their looks. Such hartening and hardening comes also from a good Conscience. A good Conscience makes a man goe, as the Lord in another sence tells Israel hee had done for them, Levit. 26. 13.*

how is it that those vanities, such great offences to their Consciences, found in some distastèd persons are yet no trouble to their Consciences, being the very same, if not worse in their owne favourites, and associates? Iudge whether such zeale come from Conscience, or from corrupt affection; whether it be not more against the person, then against the sinne.

5. We haue a fift note of a good conscience in the text. *And Paul earnestly beholding the Councell.* Here is a mark of a good Conscience in his lookes, as well as in his words; in his face, as well as in his speech. *Paul* is here conuented before the Councell; With what face is he able to behold them? And

Paul earnestly beholding the Councell. A good Conscience makes a man hold vp his head even in the thickest of his enemies. I can looke them in the faces, and out-face a whole rabble of them assembled on purpose to cast disgrace on it. That may bee sayd of a man with a good Conscience, which is spoken

^s Note of a
good con-
science.

Holy bold-
nesse.

Bona con-

scientia
prodire

vult. & cō-

spici ipsas

inquisita te-

nebras ti-

met, Senec.

ep. 98.

Quis non

deliquit de-

ret auda-

cem esse &

confidentē

prope, &

proterve

loqui.

Plaut. in

Anipb.

Is hee damped? *They saw his face as it had bene the face of an Angell*, sayes the text. As wisdoms, *Eccles. 8. 1.* so a good Conscience makes the face to shine. A good Conscience hath not onely a *Lions*, but an *Angels* face, it hath not onely a *Lion-like* boldnesse, but an *Angelicall* dazling brightnesse, which the sicke and fore eyes of malice can as ill endure to behold, as the *Isralites* could the shining brightnesse of *Moses* face. The face of a good Conscience tells enemies that they are malicious lyers. And no wonder that a good conscience hath such courage and confidence in the face, standing before a whole Councell, when it shall be able to hold vp it head with boldnesse before the Lord himselfe, at that great day of the generall Iudgement. Even then shall a good Conscience haue a bold face.

I haue made you goe vpright. A good conscience erects a mans face, and lookes, is no sneaking flinker, but makes a man goe vpright. As contrarily guilt, deiects both a mans spirits, and his lookes, and vnlesse a man haue a Sodomitical impudencie. *Isa.* 3. 9. or an whores forehead, *Jerem.* 3. 3. which refuses to bee ashamed, makes him hang downe the head.

Paul fixes his eyes here, and lookes earnestly vpon them, but what if they had looked as earnestly vpon him? yet would not his good Conscience haue beene out-fac'd. See *Act.* 6. 15. *All that sate in the Councell looked stedfastly on him;* namely on *Steven.* If but the high Priest alone had faced him, it had beene somewhat, but all that sate in the Councell looke stedfastly on him. Surely one would thinke such a presence were able to haue damped, and vtterly to haue dashed him out of countenance. But how is it with him? Is hee appalled?
Is

of vpon any termes. He rates the goodnes of his Conscience farre about all earthly things. Wealth, libertie, wife, children, life it selfe, all are vile, and cheape in comparison of it. And therefore a man of a good Conscience, will endure any grieffe, & suffer any wrong to keepe his conscience good towards God. Such a good Conscience had *Daniel*. *Dan. 1. 8. Hee purposed in his heart that hee would not defile himselfe with the portion of the Kings meat.* That is, he was fully settled, & resolved in his Conscience, come what would come, he would not do that which would not stand with a good conscience. But what if he could haue gotten no other meat? Without all doubt hee would rather haue starved, then haue defiled his Conscience with that meat. He would haue lost his life rather then haue lost the Peace, and Integrity of his Conscience. It seemes a question of great difficulty, which was put to the three Children, *Dan. 3.* Whether they will giue the bowing of their bodies to the

CHAP. IX.

Two other, and the last notes of a good Conscience.

6 Note of a good Conscience. To suffer for conscience.

ASixt note of a good Conscience followes, namely, that which we haue, 1 Pet. 2. 19. *When a man for Conscience towards God endures griefe, suffering wrong.* A good conscience had rather that *Ananias* should smite, then it selfe should. *Ananias* his blowes are nothing to the blowes of Conscience. *Ananias* may make *Pauls* cheekes glowe, but conscience giues such terrible buffets, as will make the stoutest heart in the world to ake. That will pinch, and twitch, and gird the heart with such griping throws, that all the blowes, and tortures that *Ananias* his cruell heart can invent are nothing to them.

Now therefore a man that sets any store by a good conscience, will not part with the Peace or Integrity thereof

A good Conscience in that passage of the Apostle. *1 Tim. 3. 19.* is secretly compared to a ship. Now in a tempest at Sea, when the question is come to this, whether the goods shall be cast out, or the Ship be cast away, what doe the Murtherers? See *Act. 27. 18. 38. They lightened the ship, and cast out the wheat into the Sea.* The Marriners will turne the richest Commodities overboard to save the ship, for they know if the ship be cast away, then themselves are cast away. Thus it is with a man that hath a good conscience, when the case comes to this pinch, that either his outward Comforts, or his inward Peace must wrack, he will chearfully cast the wheat into the Sea, will part with all earthly commodities & comforts, before he will rush, and wrack his conscience vpon any rocke. He knowes if the ship be wrackt, if his Conscience be crackt, that then himselfe, & his soule is in danger of being cast away, & therefore he will throw away all to save conscience from being split vpon the rocks

golden Idoll, or the burning of their bodies to the fiery Fornace. But yet they finde no such difficultie therein, they were not carefull to answer in that matter. *ver. 16.* Of the two fires they choofe the coolest, & the easiest. The fire of a guiltie conscience is severn times hotter, and more intollerable then the fire of *Nebuchadnezars* Fornace, though it be heated seven times more then it is wont to be heated.

If the question come betweene life and good Conscience, that one of the two must bee parted withall, it is a hard case. Life is wondrous sweet and precious. Skin for skin, and all that a man hath; Will he give for his life. *Iob 2. 1.* What then should a man doe in such an hard case? Heare what is the resolution of a good Conscience. *Act 20.*

24. My life is not deare unto me, so that I may fulfill my ministration with joy. And wherein lay his joy, but in his good Conscience. *2. Cor. 1. 12.* It is all one as if he had said, I care not to loose my life to keepe a good Conscience.

A man may go to heauen with the losse of a limbe, and though he halt. *Mat. 18* 8. but if a man loose his life, if Conscience be lost, all is lost. A man may goe to heauen though he loose riches, liberty, life, but if a good Conscience be lost, there is no coming thither. All things compared to Conscience are as farre beneath it, as the least finger beneath the head. He were a mad man that would suffer his skull to be cleft to saue his little finger, nay but the paring of his nayle. And yet the world is full of such mad men, that suffer conscience to receiue many a deep wound and gash, to saue those things which in comparison of good Conscience, are but as the nayle parings to the head.

Try mens Consciences here, and we shall finde them exceeding short. A good Conscience will endure any griepe, and suffer any wrong rather then suffer the losse of its owne peace. God commands *Amaziah. 1. Chro. 23* to put away *Israhel*, q^d but *what shall I*

and being swallowed vp in the sands.

There is as great a difference between a good conscience, and all outward things even vnto life it selfe, as is between the arme, & the head or heart. The brain and the heart are vitall parts, therefore when the head is in danger to bee cleft, or the heart to bee thrust through, a man will not stand questioning whether he were best adventure his hand, or his arme to saue his head, or his heart, but either of these being in danger, the hand & the arme presently interpose themselves to receiue the blow, and put themselves in danger of being wounded, or cut off, rather then the head or heart should be pierced. A man may haue his hand, or arme cut off, and yet may liue, but a wound in the braine or heart is mortall. It is so in this case. A good Conscience values its owne peace aboue all the world, It is that wherein a Christians life lyes, therefore he will suffer the right hand or foot to be cut off, and loose all rather then expose Conscience to danger.

A

Windows. An Inne-keepers conscience tells him that it is fitter that he should bee attending Gods seruice at his house on his day, the that he should be wayting on his guests. But then hee replies to conscience, that then his takings will be but poore, and this is the next way to plucke downe his signe. So here lyeth a dispute between conscience and Gaine, which of these two must be parted with. If now in this case a man will growe to this resolution, By Gods helpe I am resolved to keepe a good conscience in keeping Gods Commandement, and Sabbath, I will rather loose the best customer I haue, & the best guest I haue, then the peace of a good conscience. If I beget beggs I will say of my customers, as *Jacob* of his children, *Gen. 43. 14. If I am bereaued of them, I am bereaued.* I will trust God with my estate, before I will hazard my conscience, Give mee such a man, such a Tradesman, and I will be bold to say he is a man of a good conscience. But contrarily, when men are

Good Conscience.

doe for mine hundred Talents? Tush, what are an hundred Talents? A good Conscience in yeelding obedience to God is a richer treasure then the East and West *Indies*. And yet how many be there that will craze their Conscience an hundred times before they will lose one Talent by obedience to God, out of a care to keepe a good Conscience. A talent? nay, that is too deepe, neuer put them to that cost, they will sell a good conscience, not for gaining, but for the taking of a farthing token. God and good conscience say, *Sanctifie the Sabbath*. Possibly some halfe-penny customer comes to a Tradesmans Shop on a Sabbath, and aske the sale of such, or such a commodity. Now the mans conscience tels him of the commaundement, tels him what God lookes for, tels him it cannot stand with his peace to make markets on that day, &c. But then he tels conscience, that if he be so precise, he may loose a customer, and if hee loose his customers, he may shut vp his Shop-windowes.

conscience presses him to it. But why then are not these things done? *A Lyon is in the way.* He shall loose the good word, and opinion of the world, hee shall haue so many frowns, & frumpes, and censures, and scoffes, that hee cannot buckle to this course. Many are in *Zedekiah* his case; he was conuined in his conscience, that he ought, & it was his safest course to go out to the *Chaldeans*; questionles his conscience prest him to it, and bids him goe out. Why then goes he not? He is afraid. *Ier. 38. 19. that he shall be mockt.* Such consciences as will not preferre their owne good word & comfort, before the good or ill words of the world, Such consciences as more feare the mockes and flouts of men on earth, then they doe the grinning mockes of the Diuells in hell, Such as will not prefer the peace of Conscience before all other things, are meere strangers to good Conscience.

The seventh and last note remains.
And that is in the Text; *¶ till this day.*

Con-

so set vpon Gaine, that so they may haue it they care not how they come by it, they will dispense an hundred times with their obedience to God if anything be to be had, if these haue good consciences let any iudge. How would such loose their blood & liues, that will not loose such trifling gaines for the safety of their conscience. We *haue not yet resisted vnto blood*, the more we owe to God, that know not what that resistance means. Alas, how would those resist vnto blood that set Conscience to sale vpon so base prizes as they doe.

Peter Ipeakes of a *fiery triall*. 1. Pet. 4. 12. If God should euer bring that triall among vs, what a company of drossie consciences would it find out. We haue no *fiery tryall*, we haue but an *ayrie tryall* onely; and yett how many euill consciences it discouers. Many a man could find in his heart to pray in his family, to frequent good exercises, and company, hee is convinced in his conscience, that thus he should doe, and

sing of them goe together. *1. Tim. 1. 19*
 so the keeping of them goe together,
 therfore keeping the faith, he also kept
 a good conscience till hee finisht his
 dayes.

'Till this day. And yet one would
 wonder that he should keepe it to this
 day, considering how hardly hee had
 bin vsed before, vnrill, and now at this
 day. The most of those things. *2. Cor.*
11. 23. were before this day. *Osten vn-*
der stripes, in prisons oft, and yet stands
 constant in the maintenance of the li-
 berty of his Conscience. *vers. 24. 25.*
Thrice I suffered shipwracke, &c. and yet
 made no shipwracke of a good confi-
 ence. *vers. 26. 27.* in a number of perils,
 in *perill of false brethren*, and yet his co-
 science plaies not false with God, nei-
 ther is it weary of going on in a religi-
 ous course.

Here then is the nature of a good
 conscience, and the triall of it.

A good conscience holds out con-
 stantly in a good Cause without *de-*
fection, and in a good Cause with-
 out

Good Conscience.

Constancy and perseverance in good, is a sure note of a good conscience. Paul had beene young, and now was old, & yet was old Paul still, still the same holily man he was. Time changes al things but a good conscience, and that is neither changed by Time, nor with Time. Age changes a mans favour, but not a good mans faith, his complexion, not his religion, and though the head turn gray, yet the heart holdes vigorous still.

Vntill this day. And this day was not farre frō his dying day. And how held he out to his last day. Heare, as it were his last and dying breath. 2. Tim. 4. 7. *I haue sought a good fight, I haue finished my course, I haue kept the faith.* He sayes not, I haue finished my faith, I haue kept my life, as many may, but *I haue finished my course, I haue kept the faith.* He kept his faith till hee had finisht his course, not onely here, *vntill this day*, but there vntill his finishing day. So long he kept the faith, and therefore so long a good conscience, for as the loosing

right hand, and there be tentations on the left, but yet a good Conscience will turne neither way, *Pro. 4. 27.* but keeps on foreright, and presses hard to the marke that is set before it. Try it with tentations in your hand. Try it by the mockings, and derisions of others whom it sees in good wayes, will this stagger or stumble it, & make it start aside? Not a whit, but it will go on with so much the more courage rather, *Iob 17. 6. 7. 8. 9.* *He hath made me also a by-word of the people, and a saretime I was a Tabret.* Was not this enough to shake others, to see such a prime man as *Iob* thus vsed, thus scorned and mocked? Not a whit, for all this. *The righteous shall bold on his way, & he that hath cleane hands, shall be stronger and stronger.*

Try it by mockings and derision personally, by personal infamy and reproach, let a mans owne selfe be denied, be defamed, this will goe needer then at the former, what will this move him out of the way? No: He will lole his good name, before his good

*Si reddere
beneficium
non aliter
quam per
speciem in-
iuria potero
aquisimo
animo ad
honestum*

con-

Good Conscience.

out defection.

1. In a good Cause. Let a good conscience vnder take the defence of a good Cause, and it will stand rightly to it, & neither grow weary, nor corrupt. It will not make shews of countenancing *Parr's* cause till he come before *Nero*, & then giue him the slippe, and giue him leave to stand vpon his own bottome, and shift for himselfe as well as he can. A conscionable Magistrate, & a Iudge, who out of a conscience of the faithfull discharge of his place, takes in hand the defence of a good, or the punishment of a bad cause, will not leave it in the suddes, will not be wrought by feare or fauour, to let Innocency bee thrust to the walles, and Iniquitie hold vp the neck, but will stand out stiffe, and manifest the goodnesse of his Conscience in his Conscience.

2. In a good Cause. A man that is once in a good Course, hauing a good conscience, will neither be driven, nor be drawne out of that good way to his dying day. There be tentations on the
right

Let the Lord give the *Sabazans*, *Chaldeans*, and Satan leaue to spoyle *Iob* of his goods, and children, will not then *Iob* give vp his Integrity, doe ye not thinke that hee will curse God to his face? So indeede the diuell hopes. *Iob* 1. 11. But what is the issue? What gets the diuell by the tryall? Onely gives God argument of triumph against him in *Iobs* Constancy. *Iob* 2. 3. *And still he holdeth fast his Integrity*. As if he had said, See for all that thou canst do, in spight of all thy spight, and mischieuous malice, he holds fast his Integrity vntill this day. See the terrible tryalls, to which they were put. *Heb*. 11. 37. *They were stoned, sawne asunder, &c.* and yet all could not make them shake hands with a good Conscience. The raine, floodes, and windes, could not bring downe the house founded vpon the rocke, *Math*. 7. Notwithstanding all tryals a good Conscience stands to it, and holds it owne, and speaks as one Father *Rawlins* did to the Bishop. *Rawlins* you left not, *Rawlins* you stood mee, and

Rawlins

A Gs and
Mon.

confilium per
mediam in-
famiam re-
dam. Nemo
mihî vide-
tur plurius
estimare
virtutem, ne-
mo illi ma-
gis esse de-
votus quàm
qui boni vi-
ri famam
perdidit ne
conscienti-
am perde-
ret. Senec.
epi. 82.

Good Conscience.

Conscience. See Ps. 119. 51. *The proud have had me greatly in derision, yet have I not declined from thy law.* And though Michol. 2. Sam. 6. play the flourishing foole, yet *David* will not play the declining foole, but if to be zealous, be to be a foole, he will be yet more vile. And though *Jeremy* was in derision dai-ly, & every one mocked him, yea, and de-famed him, yet he was rather the more then the lesse zealous. *Ier.* 20. 7. 9. 10. The righteous, *Ps.* 125. 1. are like *Mount Sion* that cannot be removed, but abides for ever. What likelihood that a puffed breath should remove a Mountain? When men can blowe downe Mount-aines with their breath, then may they scoo a good conscience out of the wayes of godlines & sinceritie, *Mount Sion*, and a good conscience abide for ever.

But these happily may bee thought lighter tryalls, put a good conscience to some more startling, and bleeding tryalls then these patient ones are, and yet there shall we finde it as Constant as in the reformed christian booke.

Lct

Court may be a means to ease them of their bondage, and so you may do the Church service with your greatnesse, &c, Here was a tentation on the right hand, & with the right hands strength. Well and how speeds it? Is *Moses* able to withstand it? See *Heb. 11. 24. 25. 26. He refused to be called the sonne of Pharaohs daughter, &c.* All would not do, nor stirre him a whit. Those faithfull Worthies before mentioned, could not bee stirred with all the cruelties their aduersaries could inuent. I, but it may bee a tentation on the right hand, might haue made them draw away the right hand of fellowship from a good Conscience. Well, their enemies therfore will try what good they can doe that wayes. *Heb. 11. 37. They were tempted,* that is, on the right hand, they were sollicit and enticed, and allured with faire promises of honours, fauours, preferments, as *Beniamin* vsed to deale with the Martyrs, hee had sometimes butter and oyle, as well as fire and faggot, in his mouth.

L Thus

Rawlins by Gods grace I will continue.

Try yet a good Conscience farther with the tentations on the right hand, which commonly haue as much more strength in them about the other, as the right hand hath about the left, and yet we shall finde the right hand too weak to plucke a good Conscience out of its station.

It was a fore tentation wherewith *Moses* was assaulted. The treasures, and pleasures, the honours and fauours of the Egyptian Court, and Princeesse. All these wooe him, not to goe to the people of God. Had that people beene settled and at rest in Canaan, yet had it bin a great tentation to preferre Egypt before Canaan. But the people are in Egypt, in affliction, in bondage, therefore so much the more strength in the temptation. What will you bee so mad to leaue all for nothing, certain honours, for certaine afflictions? who can tell but you may be raysed to this greatnes to bee an instrument of good to your people! you by your fauour in the Court

so forth with he threw at her feet his girdle, the ensigne of his honour. Thus doth a good conscience throw and trample honour and preferment vnder foot to maintaine its owne integrity: Thus can nothing corrupt a good conscience. *I haue been young, and now am old, and yet neuer saw I the righteous forsaken, to wit, of God, Psalm. 37.* David out of his experience could haue sayd as much in this point, I haue bin young and now am old, yet neuer saw I God, and godlines forsaken by the righteous, by the man that had a good conscience. But the man that had a good conscience when he was young, will hold out & haue it when he is old. It is the great honour and grace of a good conscience which *Walden* thinks hee spake to the disgrace of *Wickliffe*, *Ita ut Gano placeret quod inueni complacbat*, He was young and old, one and the same man. Old age decayes the body, the strength, the senses, but conscience it touches not, that holds out sound to death. As of Christ in another sense,

L 2

Heb.

*dñs spōspon-
dit si man-
data perfici-
ceret, cui
Bonu voluit.
Quid mihi
pro impie-
tatis mer-
cedē altiorē
promittis
gratūm?
hunc ipsam
quē habeo,
auferre dñs
integram
fides con-
scientiam
tuear. Ac
protinus
cingulum
ante pedes
eius abieci.
Sigon. de se-
rid. Imp l.
pag. 200.*

Fox Acts
and Mon.

Thus were they reþred, but yet what awayled these tentations? Iust as much as their stones, sawes, swords, prisons, all alike. They for all these tentations keepe a good Conscience to their dying day, and hold fast the faith & truth vnto the end.

A good conscience is of the mind of those trees in *Iothams* parable. *Iudg. 9.* It will not with the Olive lose its *sweetnesse*, nor with the Figtree lose its *sweetnes*, nor with the Vine its *wine* of cheerfulness, to haue the farrest, and sweetest preferments and pleasures of the world, no though it were to raig over the trees.

It was an excellent resolution of *Benivolus* in his answer to *Iustina* the Arabian Empreſse, profering preferments to him to haue becne instrumentall in a seruice which could not bee done with a good Conscience. *What doe ye promising me an higher degree of preferment for a reward of impiety? yea euen take this from me which already I haue, so that I may keep a good Conscience. And*

so

*Beneuolo
Iustina pre-
cepit ut ad-
uersus fili-
patru im-
perialia
decreta di-
staret. Illo
vero se im-
pia verba
prolatum
abnuente
celsores
bonoris gra.*

tic and iustice, but yet no good conscience, it holds but till Sunne set, and his Conscience went downe with the Sunne. His Conscience yeeldes and is ouercome, though it know the act to be iniust.

Pilates Conscience makes him plead for Christ. In his conscience he acquits him, and thrice solemnly professes that hee findes no fault in him, and therefore cannot in conscience condemne him, yea withall, seekes to release him, *Iohn* 19. 12. Is not heere now a good Conscience? Indeed it had bene so in this particular fact, if his Conscience had bene inflexible, and had held out. But when *Pilate* heares them say, that if he bee his friend, hee is no friend to *Cæsar*, *Ioh.* 19. 12. and whilest withall hee is willing to content the people, *Marke* 15. 15. Now that there is feare on the one side, and a desire to curry favour on the other, Where now is his conscience? Now he presently delivers him to bee crucified, though hee knowes in his Conscience that

Good Conscience.

Heb. 13. so may it be said of a good conscience in this, *Yesterday, and to day, and the same for ever.* A good Conscience is no changeling, but let a mans estate change from rich to poore, from poore to rich, or let the times change from good to evill, or from evill to worse; or a mans dayes change from young to old, let his haire and head change, yet among all these changes, a good conscience will not change, but holds it owne vntill its last day.

Now put mens Consciences vpon this tryall, and their inconsistency either in good causes, or courses, will discover their naughtinesse. In a good cause how many are like *Darius*? His conscience struggles a great while for *Daniel*, hee knew he was innocent, he knows the action to be vniust, and therefore labours all day till the setting of the Sun for his deliuerance, *Dan. 6. 14.* but yet overcome with the Presidents and Pinces vrgencie, *ver. 16.* he commands him to the Lions Denne. Heere was a naturall Conscience standing for equi-
tic

before he ends his speech, see how the hope of promotions worke, and worke his Conscience like waxe before the fire, *verse 19. Now therefore I pray you carry beere also this night, that I may knowe what the Lord will say unto mee more.* A faltering inference: If his Conscience had beene good it would haue inferred strongly thus, Now therefore I pray get you gone, and trouble me no longer. He knew in his Conscience the people ought ~~not~~ to bee cursed, and that he ought not to goe, and yet comes in with, *I pray carry all night, &c.* Truly *Balak* needed not to haue beene so lauish, and so prodigall, as to offer an house full, one handfull of his Siluer and Gold will frame *Balaams* Conscience to any thing.

The like tryall may be made of mens Consciences, by their *inconstancy* in good courses, and this will condemne three sorts as guilty of euill consciences.

1. Such as sometimes being conuin-

there is no fault in him. What a good conscience hath many a Iudge, and Lawyer; How stiffely will they stand in, and prosecute a iust cause till a bribe come & puts out the very eies of their Conscience. Their Consciences are of so soft a temper, that the least rouch of Siluer turnes their edge presently. They hold out well till their come a rentation on their right hand, that is, in their right hand. *Psal. 144. 8. Whose mouth speakes vanitie, and their right hand is a right hand of falsehood.* If once the right hand be a right hand of falsehood, the mouth will soone speake vanity, though before it spake Conscience. Who would not haue thought Baalam to haue beene a man of an excellent Conscience? *If Balak would giue me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more, Num. 22. 18.* But yet besides that faltring in those words, *I cannot goe*, whereas the language of good conscience would haue beene, *I will not goe*; besides that I say, be-

then they will set vpon them; let them againe heare either some mocks, or reproaches for those wayes, or some sage aduise frō one they count wise, against the waies of conscience, they are as far off againe as cuer. These staggering, ir-resolute, and watry consciences are far from good ones.

2. Such as in their youth, or when the world was low with them, were very zealous and forward; But what are they now at this day? True downe-right *Demesses*, zealous whē they were young, but now old and cold: zealous when they were meane, but now the world is come vpon them, *Demas*-like they haue forsaken goodnesse, and embraced the world, haue gotten now worme-eaten, and world-eaten Consciences. The zeale of Gods house was wont to care them vp, but now the world hath catcht vp them, and all their good Conscience.

3. Those that haue made good the profane Proverb, *Young Saints and old Devils*, whose harred of Religion and good

ced of the necessity of good courses, do set vpon the practise of them, & begin to looke toward Religion, & religious duties, till meeting with some of their supposed wiser neighbours, they be advised to take heed, they may bring themselves into greater note then they are aware of, they will incurre sharper censures then they thinke of, &c. and so suddenly all is dashed, all is quashed and quencht. There is a disease among beasts they call the *Staggers*, and it is a disease too frequent in mens consciences, who sometimes are on, sometimes off, one day begin, and next day cease good courses. That may be said of many mens consciences which *Isaac* speaks of *Reuben*, *Gen. 49. 4. Unstable as water*. The water mooves as the windes blow. If the winde blow out of the East, then it moves one way, if out of the West then it moves another, the cleane contrary, and vpon every new winde a new way. So many, let them heare a conuincing, & a good persuading Sermon moving to good duties, then

2a translates it, *Qua expulsa*. They visited their Consciences as *Ammon* did *Thamar* after his lust satisfied, 2 *Sā.* 13. 15. 17. *Arise, begone*, sayes hee to her, and when she pleades for her selfe, he calls his servant, and sayes vnto him, *Put out this woman, and bolt the dore after her*, put her out so, as shee may be sure not to come againe. They dealt with their Consciences as Colledges deale with Rake-hels, expelled them without all hope of re-entry. Thus many profane Apostatizing back-sliders cannot be content to lose good conscience, vnlesse *Ammon*-like they may put it away with violence, & expell it. And how can they haue good Conscience that haue put it away? He hath not his wife that hath put her away, and giuen her a bill of diuorfe. In the dayes of Popery and darkenes, the Diuell it seemed walked very familiarly amongst them, and hence we haue so many stories of fayries, & of children taken out of cradles, and others layde in their roomes, whom they called *changelings*. Since

good conscience is greater then ever was their loue thereto, as *Ammon* was towards *Thamar*, 2 *Sam.* 13. 15. They were zealous and forward frequenters of Gods house and ordinances; zealous enemies against swearing, and Sabbath-breaking, &c. But what are they at this day? Yesterday indeede zealous professors of holinesse, but what are they to day? To day malicious scoffers of godlinesse, haters and opposers of goodnesse, the onely swearers & drunkards in a Countrey. What kinde of consciences haue these? None of *Pauls* Conscience, *I haue liued in all good Conscience vntill this day.* What then? Lust the consciences of *Hymeneus* and *Alexander*, 1 *Tim.* 1. 18, 19. They once made great profession of Conscience, but now enemies to *Paul*, and blasphemers, men, as *Paul* speaks, that had put away good Conscience, they did not through want of watchfulness let it slip, or *steale away*; but as if it would neuer haue bene gone soone enough, they put and drave it away, *in an ostentatious*. *Be-*

ence to live therein vntill our dying day. All the former fixe are nothing without this last.

CHAP. X.

The comfort and benefit of a good Conscience in the case of Disgrace and Reproach.

WE are now come to the fifth and last point which was propounded : The *motives* to perswade vs to get good Consciences. The *motives* therevnto may bee many, I will keepe my selfe within the compasse of five.

I. *Motive.* The incomparable and vnspeakeable comfort, and benefit thereof in such cases and times as all other comforts faile a man, and wherein a man stands most in need of comfort. These Cases or times are five.

I. Motive
to a good
Conscience.

I. The

Since the light of the Gospell these Divels and Fairies haue not been seene amongst vs, but yet we are still troubled with *changelings*. Some, Priests and Iesuites haue changed, some, the world hath changed, some, good fellowship and the Ale-house hath changed. These haue plaid the fayries, haue taken and stolne away goodly, forward, and fervent Christians, and haue layd in their roomes Earthlings, Worklings, Popelings, Swearers, Drunkards, malicious scornors of all goodnesse. Thus haue these fayries in stead of sayre and comely children, brought in these lame, blinde, deformed, and wrizzled faced *changelings*, that any one may easily see them to be rather the birthes of some hobgoblins, then the children of God. If therefore wee would evidence our Consciencs good, labour to hold to the last, and rest not in a youth, but labour to haue age found in the way of righteousnesse. This is a crowne of glory, and this is right good Conscience

1. In the Time and Case of *Disgrace, Infamie, Repreach*, and wrongs of that kinde, the comfort and benefit of a good Conscience is vnspeakable. When a man shall be traduced, slandered, falsely accused and condemned, then in such wrongs will a good Conscience doe the office of a faithfull friend, will stickerto, & stand by a man, and will comfort and hearten him against all such iniuries. *Paul* is here cōuertened before the Councell as a malefactor, he hath an whole Cōuēl bent against him. What now is his comfort, and his defence against such an heape of accusers as doe affront him? This it is, *Men and brethren, I hauctined in all good Conscience.* As if he had said, *Impeach, traduce, accuse, and condemne me as you please, yet be it knowne vnto you, that I haue a good Conscience, and this my good conscience is it which shall comfort, and vphold me against all your iniurious, and vnequall proceedings. You may bring forth false witness against mee, but my* Consci-

The comfort of a good Conscience in case of disgrace and reproach,

Good Conscience.

1. The Time and Case of *Disgrace and Reproach.*
2. The Time of *Common feare*, and *Common calamity.*
3. The Time of *Sickness* or outward crosses in a mans goods.
4. The Time of *Death.*
5. The Time & *Day of Iudgement.*

In all these, or in any of these times, it is good to have such a friend or companion that will stick to a man, and be faithfull to him when all other things faile him. Such a friend & such a companion, is a good Conscience. *A friend loves at all times, and a brother is borne for adversity, Prov. 17. 17.* But in some of these cases a brother and a friend may be false and will not, or may be weak and cannot helpe nor pleasure a man, but a good Conscience is better then all friends and brethren whatsoever, when they will not, or cannot, or may not, yet then will a good Conscience stick close to a man, and be a sure friend to him. Let vs see in the particulars the truth of it.

1. In

*Interim e-
lige scium
quis cum
omnia sub-
tracta, fac-
runt fidem
servat dile-
ctionis su-
is me recti-
dit in tem-
pore angu-
stia. Ber. de
Consc.*

*ence void of offence towards God, and to
wards men. Ananias, and the Elders
haue a mercenary Tertullus to accuse
him, Paul hath no man dares bee scene
to plead for him, none will be retained
in his cause, but yet now Conscience
steps out, and stops the foule mouth of
this slanderous Oratour, and puts spi-
rit, and heart into Paul to plead his
owne Cause against them all. Consci-
ence seemes on this manner to animate
him; Feare not Paul the accusations of
this Tertullus, I witnes for thee thine
Innocency. I iustifie it to the teeth of
Tertullus, that he is one, whose malice,
and Covetousnesse hath made him set
his Conscience to sale; Stand vp there-
fore, and speake boldly for thy selfe,
dread them not. Well fare a good con-
science yet, that will speake comfort to
Paul, and make Paul speake with cou-
rage, when none else dare bee scene in
his Cause.*

*It was an ill case David was in. Psal.
69. 20. 21. Reproach hath broken mine
heart, and I am full of heavines, and I
looked*

Good Conscience.

Conscience doth, and will witnesse for me, you may condemne mee, yet my conscience acquits, and absolues me. And thus doth *Paul* shelter himselfe vnder his good Conscience.

The like wee may see in the next Chapter. *Ananias*, and the Elders come and bring *Tertullus*, and he is feed to be *Pauls* accuser, and he layes heauy and hainous things to *Pauls* charge. *vers. 5.* *We haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, a ring leader of the sect of the Nazarens, &c.* Here be foule things, what will *Paul* be able to say to all this? Will not this be enough to sinke him downe vtterly, to see so many banded together, and such great ones combined to countenance such an accusation? How will he be able to subsist? Now then behold the benefit, and comfort of a good Conscience. He holds vp his former buckler, and finites *Ananias*, and the rest with his former weapon, *vers. 16.* *Herein doe I exercise my selfe to haue alwayes a Conscience*

clear.

ence. That will heale *Dauids* heart broken with reproach, that will cheere him vp in his heauines, that will sweeten the gall, and take away the sharpnes of the vinegar, which his enemies haue giuen him to drinke.

There is a generation. Pro. 30. 14. whose teeth are as swords, and their saw-teeth as knives; and Prou. 12. 18. that generation speaks as the piercing of a sword. There is a generation, whose words are wounds that goe downe into the innermost parts of the belly. Prou. 18. 8. These be dangerous generations. But what generations are they? Generations of Vipers. Ps. 140. 3. Adders poyson is vnder their lips. Iunius translates it, Venenum pyados, The poyson of the spitting Serpent. They bee then generations of spitting serpents, even of fiery serpents, that haue their tongues set on fire from hell, & so they spit fiery poyson in the faces of Inaocents. Now there is no man can liue in this world, at whom these adders will not spit, no man can be free from the sprinkling of their poyson. The disci-

M 2 ple

looked for some to take pittie, but there was none, and for comforters, but I found none: They gave mee also gall for my meate, and in my thirst they gave me evener to drinke. A very hard case indeed. Where was now *Dauids* familiar friend, his acquaintance with whom he was wont to take sweet counsell what was become of him now? Possibly some of his acquaintance were at this time like a broken tooth, & a foot out of ioynt. *Prov. 25. 19. Confidence in an unfaithfull man is like a broken tooth, and a foot out of ioynt.* Others it may be that had profest him loue, were ready to fasten a poysond tooth in him. This was *Dauids* case, and this may be any mans case, but now at such a time, and in such a pinch appears the excellency, and benefit of a good Conscience. Though all a mans friends should proue *Iobs* friends, like the Winter brookes of *Teman*, that in Winter ouerswell the bankes, but in the scorching heat of Sommer proue drie ditches, yet then, even then well fare a good Conscience.

conscience before God, and man. *Act.*
24. 16. yet *Tertullus* will play the spitting
 adder, and he will spit, yea, spue forth
 his poyson in his face, and in the face
 of an whole Court, will not spare o-
 penly to slander him for an arrant var-
 let, a lewd, pestilent, and a villanous
 fellow. Such drivell will the malicious
 world spit in the face of Godlines. But
 marke now the benefit, and comfort of
 a good Conscience. Either a good Cō-
 science with *Stephens* Angelicall face
 wil dazle, & shame the divels oratours.
1 Pet. 3. 16. Having a good Conscience
 that they may be ashamed, or els like *Paul*
 it can shake off those vipers without
 swelling, or falling downe dead. Yea, if
 Satans oratours will needs be opening
 their mounths against *Paul*, yet so good
 is his Conscience, that as *Iohn Hus* ap-
 pealed from *Pope Alexander* to *Pope*
Alexander, namely, from him in his an-
 ger to him in his cold blood, & better
 advised, so dares *Paul* appeale from
Tertullus to *Tertullus*, *David* from *Shi-*
mei to *Shimei*, frō enemies to enemies,

ple is not about the matter; If these snakes haue hissed at the Lord of the house; and if these spitting serpents haue cast their poyson in his face, why would they feare to doe it to the servants? But is there then no balme against this poyson? no buckler against these swords? Yes, there is the sovereign balme, & the impenetrable buckler of a good conscience. It is a balsome that will alay the poyson of these Adversers, that it shall never burst a mans heart, or if these swords pierce the very innermost bowels, yet this will so salve these wounds, that they shall not rankle, nor become mortall. Oh! how mortall is this adders poyson, how fatall are those swords, how keene their edge, & how full of paine their wounds, where inward guilt giues strength vnto them: But Integrity, and goodnesse of Conscience, is a pretious balme of *Gilead*, that takes away the venome of this poyson, and the stinging smart of the wounds of these swords.

Let *Paul* liue with ever so good a
con-

ness against him, yet his conscience will witness as fast for him. *My friends scorne me, sayes Iob, Iob. 16. 23.* They witnessed against him to bee a wicked person, and an hypocrite, they censured and condemned him, but what was *Iobs* comfort? That same *vers. 19.* Behold my witness is in heaven, and my record is on high. That was one comfort, but that was not all, he had also a witness on earth, and his record below. Vpon whose record, and witness, see with what solemnitie and with what confidence he stands, *Iob. 27. 2. 6.* As God liueth who hath taken away my iudgement, and the Almighty who hath vexed my soule, All the while my breath is in me, and the Spirit of God is in my nostrils, my lips shall not speake wickednesse, nor my tongue utter deceit, God forbid that I should iniurie you, till I die I will not remoue mine integritie from me, my righteousness I will hold fast, & will not let it goe, mine heart shall not reproach mee so long as I liue. As if he had said, As the Lord liues,

from their tongues to their hearts, from their mouthes to their Consciences, as knowing their owne integrity to bee such, as that their enemies owne hearts giues their tongues the lye, and tells them that against their consciences possessed with meeere mallice, they are hurried on in Satans service. *Tertullus* knowes he lyes, and his owne Conscience tells him hee lyes in his throat, that *Paul* is an honest man then himselfe, yea, and the comfort is, that *Pauls* Conscience comforts him, and assures him that *Tertullus* his Conscience assures him all this. So vnspokeably sweet is the comfort of a good Conscience.

David complaines of a great affliction. *Psal.* 35. 11. *False witnessse did rise vp, they laid to my charge things that I knew not.* What should a man doe in such a case, if he had not the comfort of a good Conscience witnessing for him. But now at such a pinch appears the benefit of a good Conscience; Let ever so many rise vp falsely to witnessse

had his witnesse on earth, God and his own Cōscience, two witnessess beyond all exception; and in the *mouth of two witnessess every truth shall stand*. Conscience is a thousand witnessess, and God is about Conscience. And what Conscience witnessess concerning matter of fact, God himselfe will Iustifie the same. He that hath a good conscience, hath a sure friend, that will neither flinke, nor shrink at any hand. Nay he hath two good friends, and two substantiall witnessess, whose testimonies, though secret, yet are such as sweetly solace the heart of man against open reproaches, slanders, false witnessess, & all wrongs, and iniuries of that kinde whatsoever. The testimony of Conscience is full of Comfort, because of the vndoubted certainty, and the unquestioned infallibilitie thereof, so that it voycing on a mans side, strangely cheares his heart. *Pro. 27. 19. As in water face answers to face, so doth the heart of a man unto man*; That is, as some expound it, As a man may see his face

*Nam si in
 : s iniqui-
 bus me cri-
 minantur
 testimoniu
 Conscientia
 mea non
 stat contra
 me in con-
 spectu dei
 quo nullus
 oculus mor-
 talis inten-
 ditur non
 solum con-
 trisfars non
 debito veru
 etiam ex-
 ultare &
 gaudere
 quia merces
 mea multa
 est in caelis.
 Neq; enim
 intuendum
 est quam sit
 amarum
 sed quam
 falsum sit
 quod audio,
 & quam
 verax pro-
 curius nomi-
 ne hoc au-
 dio. Aug.
 Contra a lit.
 Petri l. 3.*

whilst there is breath in my body, I
 will not yeeld vnto your accusations,
 nor yet acknowledge my selfe guiltie
 of that you do charge me withall. Vrge
 me, and presse me what you will, yet
 will I never let goe mine hold. Why
 what is it that makes *Iob* thus stiffe, and
 resolute, what is it that supports him
 with such an excellent spirit? That ver.
*6. Mine heart shall not reproach me so long
 as I liue.* Indeed you reproach, censure,
 & condemne me, you lay heauie things
 to my charge. But I haue searched the
 records of my Conscience, I haue cal-
 led that vnpartiall witnes to testifie the
 truth, & I finde conscience witnesssing
 strongly on my side, and therefore doe
 what you can, you shall neuer beare me
 downe. *Iob*s friends may proue fickle,
 and false, but his owne Conscience
 will proue true to him, that will plead
 for him, animate him, and comfort
 him against all their calumnious, and
 iniurious. reproaches, and giue him
 cause of much ioy and triumph. *Iob*
 then had his witnessse in heaven, & *Iob*
 had

nder his foot.

This appears by the contrary. Let a man be prayſed, and magnified euer ſo, let euer ſo much good be ſpoken of him, and euer ſo much worth be attributed to him, yet if his owne heart tell him, that all is falſely ſpoken of him, and there is indeed no ſuch matter in him, he hath at all no true comfort in all the good words of the world. *Pro.* 27. 2. *I. As the ſining pot for ſiluer, the furnace for gold, ſo is a man to his prayſe,* that is, a man is to try his praife that is giuen him, and if his conſcience tell him it is vnderſerued, hee is to ſeperate this droſſe of flattery from himſelf. All the commendations, and admirations of the world, what comfort can they yeeld, whileſt a mans Conſcience tells him, that they are all but lying and glauering flatteries. What though the poor multitude feeling the ſweete, and reſhment of a Phariſees almes, do canonize a Phariſe for a Saint, yet what is he the better, or what comfort hath he the more, whiſt his own conſcience reproaches

*Non ideo
bona eſt cō-
ſcientia
mea quia
vos illam
laudatis.
Quia enim
laudatis
quod nō vi-
detis Aug.
de ver. dom.
ſcr. 49.
Si autem
non aurem
ſolam per-
culit ira-
cundia cri-
minantis
verū etiam
conſcientiā
mordet ve-
ritas cri-
minis quid
mibi pro-
deſt ſi me
continuis
laudibus
totus mū-
dus attol-
lat. Ita
nec malam
Conſcientiā
ſancti pra-
conis. au-
dantis nec
bona vulue-*

*In speculo
Conscien-
tia statum
interioris
hominis, &
exterioris
cognoscitur
Non imme-
rito Consci-
entiam spe-
culo com-
paravit,
quonia in
ea tanquam
speculo ra-
tionis, ocu-
lus tam in-
decens quam
quod decens
in se est
claro aspe-
ctu appre-
hendere po-
test Bern.
de Cons/c.*

face by looking in the water, so a man may see himselfe, and what he is by looking into his conscience. If a man should be told that he had some filth or bloach on his face, if he would go look into the water, or especially into a looking-glasse, hee should easily see whether it were so or no. And if looking into the water, or glasse, he could not see any such filth in his face, though an hundred should offer to beare him downe to the contrary, yet would hee beleue his owne eyes before them al. So here, whe at any time foule mouths are open, and spare not to cast aspersions vpon Innocency, and to lay scandalous things to a mans charge, then a man by looking into his conscience can see himselfe, and can finde whether he be guilty or not, and seeing himselfe in that water, or in that glasse, to be cleere from that filth & dirt which malice would cast in his face, it so fills his heart with comfort, and confidence, as makes him treade all reproach, and false Iudgement of man vnder

haue bin abetted and born out by their vmpires, and advocates, that for handfuls of barley, and scraps, and crusts, haue laboured to maintaine ill causes, and worse persons, yet they haue had no peace nor rest of heart. Their advocates haue bid them sit downe with rest, and victory, the day is theirs, they haue cheered them, and strived to deserue their fee, & yet their guilty clients beeing netled with the inward guilt of their Consciences, haue still bin haunted with a restles & perplexed vnquiet spirit, whilest others made guilty, and censured for offenders by such mercenary vmpires, haue possessed their soules in patience, and haue bin cheerfull and merry-hearted, from the comfort of their own innocent and cleere Consciences.

So that looke as the naughty conscience can speake no comfort, though all the world speake well of it, so contrarily though all the world reproach, censure, slander, &c. yet a good conscience can, and will speake peace, and
com-

rat con-
stantis op
probrium.
Aug. contra
Iul. Petil. 2
In omni
quod dicitur
semper ta-
cite occur-
rere debe-
mus ad
mentem &
interiorum
testem, &
iudicem re-
quirere.
Quid enim
prodest si
omnes lau-
dant & cō-
scientia ac-
cusat? aut
poterit ob-
esse si om-
nes deo-
gent, & so-
le Consci-
entia desē-
dit? Greg.
sup. 12 5.
hom. 6,

proaches, and reproves him, and tells him that he is a vaine-glorious hypocrite, and that though these whom he feedes, send him to heauen, yet he shall haue his portion with hypocrites, and vnbelevers. What is a man the better for a flattering Funerall Commendation, whilst in the meane time hee is vnder the reproach, and torture of his cōscience, in the place of torment. How many a man is there that hath the good word of all men, no man but speaks wel of him, but yet in the meane time, his own heart giues him bitter words, and rates him to his face. How well contented would such an one bee, and what an happy exchange would hee hold it, to haue all the world rayle on him, & slander him, so his own conscience would but speak friendly & kindly to him. So he could find hony from his Conscience, hee would not care what gall he had from the world.

Experience lets vs see that such as haue bin malevolent and iniurious against others innocency, though they haue

charge, and therefore so long as my Conscience is on my side, I regard not a whit what the world iudges.

Now then see what a motiue this is to get and keepe a good Conscience. As we would be glad to haue comfort and confidence against the malice of opprobrious tongues, as wee would haue a counter-poyson against their venome, so get a good Conscience. Here is that which may make vs in loue with a good Conscience. Reproach must full often be the portion of Gods deare children. *Israelites* shall bee for ever an abomination to *Egyptians*.

And though the *Egyptian* dogges moued not their tongues against *Israel*. Exodus 11. 7. yet dogged *Egyptians* will moue their tongues, and their teeth too. The Apostles must be counted the filth of the world, and the offscourings of all things, 1 Cor. 4. 13. The Lord Iesus himselte dranke of this cup, *Psal.* 22. 6. 7. I am a worme and no man, a reproach of men, and despised of the people, All they that see me laugh me to scorne,

as figure
quod pro-
pria non
recepit Co-
scia. Ambr-
in Ps. 38.

Palix conscientia non sibi in aliquo conficiatur, quia non proprium iudicium, nec alienum varetur. Bern de Consc. Beata plane qua non aliena est immatura, iudicio sed domesticis percipitur sensibus, ut aquam sus iudex. Neque enim populi lites opiniones pro mercede aliquam requirit, neque pro supplicio pauperum. Ambrosius de officiis, l. 2. c. 1. Non possunt aliena verba crimina

comfort to a mans heart.

The *Corinthians* did exceedingly slight *Paul*, He was this, and he was that, but how was he affected with it? See how, *1 Cor. 4. 3. 4. But with me it is a very small thing that I should be iudged of you, I know full well what your censures are, & what sentence you passe vpon me, but know ye that I no whit at all regard the same, I make no reckoning thereof at all. Why? might the Corinthians say, do ye count vs so silly, & so iniudicious? Nay sayes Paul, I speak it not as if you were sillier then others, with me it is a small thing to be iudged of you, or of mans iudgement, let them be the most wise, & iudicious that are in the world, or of mans Day, though by men conuened in solemne maner for iudgement; I passe not what their censure is, I regard not their mis-iudgings of me. I, but what makes *Paul* thus slight mens iudgement of him? That in the fourth verse, *I know nothing by my selfe, mine owne Conscience iudges me not, nor sentences me, that layes no such thing to my charge,**

yet I will ~~satisfie~~ let them condemn
 fame thee, yett I will be thy comput-
 gator: let them cast dirt in thy face,
 yett I will wash it off; let them disqui-
 et, yett behold, I am ready to cheere
 thee. Oh the sweet and vnconceivable
 comfort that a good Conscience will
 speake, even in the middst of *the cruell*
speakinges of vngodly men, Iude 15. that
 will speake comfortably when they
 speake cruelly, and most comfortably,
 when they speake most cruelly. Such is
 the benefit of a good Conscience in
 case of reproach and disgrace.

CHAP. IX.

*The comfort and benefit of a good Consci-
 ence in the times of common feares and
 calamities, and in the times of personall
 evils, as sicknesse, and afflictions, for
 Conscience sake.*

IN the second place, let vs see what
 the benefite and comfort of a good
 Con-

scorne, &c. The way to heaven is a narrow way, and this narrow way is beset with snakes, spitting adders, barking, and biting, and mad dogs, and a man must passe to heaven *through good and euill report.* 2. *Cor.* 6. 8.

Well then it being so hard a passage, how may a man get himselfe so armed that hee may passe cheerfully through all these; get a good Conscience, and thou shalt regard these snakes, serpents, vipers, and dogs, no more then a straw vnder thy foot. If thou haue a good Conscience thou shalt *laugh* at their reproaches of enemies, as *Eliphaz* speaks of destruction. *Iob* 5. A good conscience will say vnto thee, Goe on cheerily in the wayes of God, what euer discouragements the diuell rayses by reproaches and slanders, feare them not, Behold I acquit and excuse thee, I will beare thee out, I will witness at Gods tribunall for thee. Lo, I giue thee balme against their poyson, a buckler against their swords. Let them curse, yet I will blesse thee; let the reproach,

yet

*Correntem
astrites
per aspidas
& basilis-
cos declinamus
scenem
vipera non
poterit
prospicere
Aug. Con-
scia mens
recti fama
mendaces a-
ridet, Sed
nos in viti-
am credula
crebra fa-
mam Ovid.*

fear, and for looking after the settings which are coming on the earth. But when calamity indeed comes, and not ill newes, but ill times, and ill consciences meete, how are they then? They are then either in the case the Egyptians were in the famine, Gen. 47. 13. *They were at their wits end*; or as those in a storme at Sea, Psal. 7. 26. 27. *Their soule is melted because of trouble, They reele too and fro, and stagger like a drunken man, and all their wisdom is swallowed up.* Excesse of feare puts them into as great distempers as excesse of wine, it vtterly stupifies them, and they by feare are as much bereft of the vse of their senses, wit, and wisdom, as a drunkard is in his drunkenesse. Yea, their feares make them not onely drunk, but starke madde. Deut. 28. 34. *Thou shalt be oppressed and cursed alway, so that thou shalt bee made for the sight of thine eyes which thou shalt see.* The perplexities of an euill conscience in euill times, are vnspeakably grievous. *I say* doth exceeding lively describethem. Isa. 13.

2

fort of a
good Con-
science in
the times
of cōmon
feares and
calamities.

Calamities, & Common calamities. When the world is full of feares, and dangers, and calamities breake in, how fares it then with an evil conscience, in what taking are they that want a good conscience? They are absorpt with feares, and the very tydings puts them to much perplexitie, *Isa. 7. 2.* *Ahas* is told of a conspiracy between *Syria & Ephraim*, and see in what feares hee and his people were, *His heart was moved, & the heart of his people as the trees of the wood are moved with the wind.* So deeply do reports and evill tydings affect them, the trees in the wood are not so shake with the blustering windes, as evill Consciences are with evill tydings. When ill newes and ill Consciences meet, there is no small feare. The signes that prognosticate sorrowfull times, see how deeply they affect evill Consciences, *Luke 21. 25.* *There shall be signes in the sun and the moone, and in the stars, and upon the earth, distresse of Nations with perplexity, mens hearts failing them for feare,*

shall cast their silver in the streets, and their gold shall be removed, &c. Ezek. 7.

19. This shall be the miserable pickle a man shall bee in at such a time, that wants a good Conscience.

But now looke vpon a man with a good Conscience in such times, and how fares it with him? Let evil tydings & times come, how is he affected therewithall? *He will not be afraid of evil tydings, for his heart is fixed, Psal. 112. 7.* feare he may, but yet his Heart shall be free from those restless, & perplexing distractions wherewith all others are vexed, *Luke 21. 9. When yee shall heare of warres and commotions bee not terrified. And Prov. 3. 25. Be not afraid of sudden fiare.* There is nothing so armes and resolves the heart against feares and evil tydings, as doth the peace and integrity of a good Conscience. For let there be outward peace abroad in the world, and freedom from all feares of warres and combustions, yet little ioy and comfort can a man haue therein, whilst his conscience proclaimes warre against him,

7.8.9. Therefore shall all hands bee faint, and every mans heart shall melt, And they shall bee afraid, pangs and sorrowes shall take hold of them, they shall be in pain as a woman that travells, they shall be amazed one at another, their faces shall be as flames, &c. Hence that same strange question of the Prophets, *Jer 36.6. Ask ye now, and see whether a man doth travel with childe? A strange question, what should make the Prophet aske it? Because he foresaw such strange behaviour amongst them, carrying themselves in the same fashion in the day of calamitie, that women use to doe in the extremity of the pangs of child-birth. Wherefore doe I see every man with his hands on his loynes as a woman in travell, and all faces are turned into palenesse? Alas, for that day is great, so that none is like it, it is even the time of Jacobs trouble. When such wofull dayes befall a man, all his riches will not yeeld him a jot of comfort, *Pro. 11.4. Riches availe not in the day of wrath. No that will no whit cheere a man at such a time, They shall**

when feares and terrours shal come, ye shall not be transported with such distracting thoughts as shall deprive you of the freedome of your mindes, but that you shall haue them to attend vpon God in the greatest of your dangers. So that a man with a good conscience in the midst of all feares and commotions can sing with *David, Psa. 116. 7. Returne vnto thy rest, O my soule.* The peace of a good Conscience is like the ballast of a Ship. Let a Ship goe to Sea without ballast in the bottome, and euerie blast of winde is ready to ouerturne it, but being wel ballasted, though the windes blow strong, yet it sayles steddily and safely. Every blast of ill newes, and tydings of feare, how full of terrible apprehensions it filles an ill conscience, it miserably vnsettles and distracts it, whilst a good Conscience, what blasts soeuer blows, hath its heart steddy and at good command.

Me thinks when I consider *Nab* in his Cabine, or nest in the Arke, with what security and quiet of heart he sits

him, and as Gods Herald summons him to battell, Those inward warres, and rumors of warres, wofully distract him in the midst of his outward peace. So cōtrarily, let there be peace within in the Conscience, and all warres, and feares of warres hush there, and then what ever feares and troubles are like to bee without, yet there will bee a calme, a serenitie, and a sweet security within.

Becarefull, and so fearefull, for nothing, Phil. 4. 6. To be fearefull in nothing, is indeede an excellent happinesse of a well composed minde. How might one attain thereto? How might a man bring his heart to that fixed and stablisht temper? See *verse 7. The peace of God that passes all understanding shall guard your hearts and mindes.* *ephe. vi.* shall keepe with a guard, as Kings have their guards about them to saue their persons from violence; shall guard your *hearts*, that is, your affections, that they run not into extremitie of impatience, distraction, desperation, when

*the floods of great waters they came not
nigh unto him. Psa. 124. 6. He hath his Ark
pitcht within, & pitcht without, neither
can the raines from above beate in, nor
the waters from beneath leake in, let
all fountaines of the great deepe bee bro-
ken up, and the flood-gates of heaven bee
opened, yet not one drop of water
comes at him, and though the waters
prevaile fiftene cubites above the
high hills and mountaines, so that they
be covered, yet Noah hee is out of
all feare, let them rise as high as they
will, yet shall hee keepe aboue them
still. Iust such is the condition, and
happinesse of a man with a good Con-
science in sad times. Whilest the high
hills and mountaines are covered, the
great and braue spirits of the world
are overwhelmed with feare, are pos-
sessed with dreadfull apprehensions, so as
they know not which way to look, nor
which way to take, even then a man
with a good conscience hath a strange
quiet of heart, is full of sweet security
and resolution, & avoids all the shrikes,
howlings,*

there, notwithstanding the clattering of the raines vpon the Ark, the roaring of the waters, and the hideous howlings and out-cries of those that were drowned in the flood, I see the Embleme of a good conscience. *Tubalcain, Lamech, Iabal, Iubal*, with what horrid perplexities are their soules distraught. Some climbe vp this house top, some this high tree, others flee to some high mountaine, and there in what horror and amazement are they, whilst one sees his children sprawling, another his wife struggling for life vpon the face of the mercilesse waters, but especially whilst they behold the waters rising by little and little, and pursuing them to the house tops, and threatening to sweepe them off from the heads of the Mountaines, to which they had betaken themselves. These feares and amazements were worse then an hundred deaths. But now all this while how is it with *Noah*, hee sits dry in his cabbin, and literally was the saying of the Psalmie verified of him, *Surely in the*

science, though it doe not save alwayes from the *sword without*, yet it delivers alwayes from the *terror within*, which giues a terrible edge to the sword, and which being removed, the sword is nothing so terrible. When the Canaanites were destroyed by Israel, there was a double sorrow and smart vpon them. The *sword* of the Israelites, and Gods *Hornet*, *Iosh. 24. 12.* What was that *Hornet*? Nothing else but that distracting and perplexing feare and terror wherewith God filled their hearts, as appears, *Exodus 23. 27. 28.* There is no *Hornet* can so vex with his sting, as these terrors vex evill Consciences in evill dayes. Now here is the privilege of good Consciences, though they may smart with the sword, yet this *hornet* shall not sting them, nor fill their hearts with that throbbing anguish, that these terrors in times of calamitie put evill Consciences to.

A sweet motive to make any in loud with a good Conscience. Whilest we looke vpon the evils of the times, we cannot

howlings, and wringing of hands of earthly men, by patience possesse his soule, is master of himselfe, and compose his soule to rest. His Ark is pitch within & without. The peace of God, and the peace of a good Conscience, keeps the water-floods from coming into his soule. The raine & the waues they beat vpon the Arke, but yet they pierced it not. A man with a good Conscience may fall into, & may be swept away with common calamities: yet how euer it fare with his outward man, yet his soule is free from that horrour, and those madding perplexities wherewith all wicked ones are overtaken. The peace of a good Conscience shall keep off these distracting feares from his minde, Though he cannot be free happily from the *common destructions*, yet shall he be free from the *common distractions* of the world. There be two things in common calamities, *The sword without, and terror within*, Deut. 32:25. & the latter of the two is the worke by faile. Now here is the benefit of a good Conscience,

hiskake the *Timbrel*, and the *Harpe*, and
reioyce at the sound of the *Organ*, *Iob. 21.*
12. And these iolly iouiall laddes giue
poore *Noah* many a drie flout, many a
scornfull scoffe whilest hee is building
his Arke, & aske what this brainficke
and mad fellow meanes to make such a
vessell, whether he meant to sayle on
the dry land, or to make a Sea when he
made his Ship? I, but when the flood
is come, and the waters begin to bee
chin deepe, then aske *Iabal* whether
building of tents or building of an Ark
be the wiser worke, then whether is
better *Noahs* Arke, or *Iubals* pipes?
Now that the flood is come, and these
come perhaps wading middle deepe to
the Arke side, and bellow and howle to
Noah to open the Arke to them: Now
would not *Iabal* giue all his tents, and
all his cattell, but to bee but where
Noahs dog lies, would not *Iabal* now
giue all his pipes and merriment,
to haue but the place that an hogge
had in the Arke. Now *Iabal* let
vs heare one of your merrie songs,
pipe

cannot but looke for evil times. Look we vpon our sinnes, and Gods administration abroad; vpon the malice and policies of the aduersaries of Gods grace, and what doe these but prognosticate heauie things. Now suppose a flood should come, would wee not be glad of an Arke, & such a cabbin therein as should keepe out the waters from our soules? Get then the pitch of a good Conscience, & thou shalt sit like *Noah*, if not free from the waters, yet free from the feares of *Lamech*, & *Tubalcain*, which are worse then the waters. For the feares of such evils are more bitter and vn sufferable then the evils themselves. Suppose, I say, a flood should come, who would not give a kingdome for an Arke well pitcht? Suppose calamity should come, who would not give a world for a good Conscience then? *Labal Gen. 4. 19.* hee is busie in building of tents, and he is among his flocks and cattell, and *Labal, Gen. 4. 21.* hee is wholly vpon his merry pins, at his Harpe and Organs; He and his

and quaking heart. Cap of those
vnummeasurable fears that shall cease vp-
on them. A good Conscience will
make a man musick, when *Iubal* shall be
glad not onely to put vp, but with in-
dignation & anguish of heart to throw
away and curse his pipes. Well fare a
good Conscience in euill dayes. Pitch
and trim vp this Arke, there is no such
prouision against euill dayes, as is a
good Conscience. It will doe a man
service, and support him, when all the
braue spirits of the earth shall be blank,
and at their wits end.

In the third place, the benefite and
comfort of a good Conscience, is
Conspicuous in the time of Sicknesse,
or a mans priuate and persouall crosses
in his estate, &c. A sicke man with an
hayle Conscience, is a cheary and a
comfortable man, *Pro, 13. 14. The spirit
of a man will susteine his infirmitie*; that
is, the spirit it selfe being hayle, and
sound, it will enable him to beare any
bodily sicknes. *But a wounded spirit who
can beare, yea a wounded or a sicke bo-
dy,*

3
The com-
fort of a
good Con-
science in
Time of
Sicknesse.

pipe now and make your selfe merry
 with gybing at *Noahs* folly, in making
 a Ship to sayle on dry land. What ay-
 lest thou *Ishbal* to howle and wing
 thine hands thus? where is thine Harp
 & Organs now? cheer vpon thy soule now
 with these vanities. Now the flood is
 come, now *Noth* is in the Arke, now
 Sirs, you that are such *men of renouue*,
Gen. 6.4. you that were the braue gal-
 lants of the earth, now tell me, who is
 the foole, & who is the wiseman now?

How many in the dayes of peace
 make light of a good Conscience, yea
 if they see others to bee but carefull in
 rigging of this Shippe, and pitching,
 and trimming vpon such an Arke, how
 ready are they to spend their bying
 scoffes, and their tart iests vpon them;
 but if euer times of trouble and calami-
 ty, & a fire-flood of Gods wrath. *Nab.*
1. 6. 8. should breake in, then would a
 good conscience hold vpon the head with
 much comfort and resolution, whilst
 those that formerly made a ieast of a
 good Conscience, should haue aking,
 and

sayle, but as it is sayd, *Eccl. 30. 19.* *Me-
ney answers all things*, so a good consci-
ence answers all things, the comfort of
it supplies the want of all other com-
forts. When in sicknes the comfort of
meate, drinke, and sleepe is gone, they
are all found againe in the comfort of
a good Conscience, that will be meate,
drinke, that will be rest and sleepe, that
will make a mans sick-bed soft, and ex-
sic, that shall be as the Angels were to
Christ in his hunger in the Wildernes,
they ministred unto him, and so willid
good conscience minister comfort in
the want of all other comforts, so that
a man may say of a good Conscience,
as we vse to say of some solid, substan-
tial dish, that there are Partridge, Phea-
sant, and Quails in it; so though out-
ward comforts cease their office, and
their work be suspended, yet a good
conscience comes in their roome; & in
it are meate, drinke, sleepe, ease, refresh-
ment, and what not. A good consci-
ence is an *Electuary*, or a *Cordiall* that
hath all these ingredients in it. There

O

is

Good Conscience.

dy, who can cōfortable. But let the
Conscience be good and sound, and it
helps a man with great ease and com-
fort, to beare the sicknes of the body. It
is a shrewd burden to beare two sick-
nesses at once, to haue a sick body, & a
sick Cōscience. A man shal find enough
of the easiest of them single and alone.
But yet an bayle conscience in an in-
firme body, sweetly helps our infirmi-
tie. Let a man haue ever so hayle and
healthfull a body, yet if the conscience
be naught, & withal awakened, falls to
galling, & griping, he shall finde but lit-
tle ioy in his bodily health; so contrari-
ly, let a mans Conscience be good, and
though his body besicke, & weake, yet
is it a great deale of sweet refreshment
that it shall receiue from the conscience.

Sicknesse in it selfe is exceeding vn-
comfortable, and in the time of sicknes
commonly all bodily comforts, the
comforts of meates, drinkes, & sleepe
sayle; yea but then here is the benefit
of a good conscience, that wil not then
sayle,

ferable comforters of the world on this maner chearing them; Why, how now man, where is your heart? Plucke vp a good heart man, neuer feare for a little sickness, &c. True indeed, they should nor need to feare, if they could plucke vp a good heart. But they that will pluck it vp when they are sick, must lay it vp when they are well. He that hath a good conscience to get when he lyes vpó his sick-bed, is like a man that hath his *Aqua vite* to buy when he is fallen into a swoone; A wise man that feares swooning, would haue his hot-water-bottle hanging alwaies ready at his beds-head. But as in other crosse by sickness and the like, so is the comfort of a good conscience, neuer more sweet, then when a man is vnder the crosse for conscience sake, & suffers affliction and vexation to keepe a good conscience. Then above al other times will conscience doe the office of a Comforter, and will stand to him that will stand for it. When *Nebuchadnezzar* heares his Fornace seauen times hotter

O 2 then

is no such Cordiall to a sicke man, as the Cordiall of a good conscience. All Physitions to this Physition are but such Physitions as *Iobs* friends. *Iob* 13. 4. *Ye are Physitions of na value.* A motive of great weight to make men in loue with a good conscience. Who can be free from sickness, and how tedious and wearisome a time, is the time of sickness. Now who would not make much of a Cordiall that might cheare him then, of a receipt that might feede him then? As then we would be glad of a chearfull, and comfortable spirit vp on our sicke beds, so make much of a good Conscience. Whence is it that most men in their sicknesses haue such drooping spits, lye groaning altogether vnder their bodily paines, or lye fortishly and senselesly, no sence of any thing but paine, and sickness? Meerly from the want of a good Conscience, they haue laid vp no Cordiall, no comfortable Electuary for themselves in their healeth time against the day of sickness. Indeed you shall haue the miserable

Good Conscience.

189

And *Silas* sang in the Stocks. Sing in the Stocks? Nay more, they can sing in the flames, and in the midst of the fires. *Is. 24. 15. Glorifie God in the fires.* And worthy *Hawkes* could clap his hands in the midst of the flames. So great and so passing all vnderstanding is the peace & comfort of a good conscience. So that in some sense, that may be sayd of it which is spoken of faith. *Heb. 11. 34. By it they quenched the violence of fire.* Gods servants were lo-
 rapr, & raiust with the sense of Gods loue; and their inward peace of Conscience; that they seemd to haue a kind of happy dedolency, and want of feeling of the smart of outward torments.

Who knowes what tryalls God may bring him to? We haue no patent for our peace, nor this free liberty in the profession of the Gospell. Suppose we should be cald to the stake for Christs sake. Would we be chearefull, would we sing in the flames? Get a good Conscience. The cause of Christ is a good cause; now wish a good cause get a

blissfull

O 3

good

Hinc est
 quod è con-
 trariis inno-
 cens etiam
 inter ipsa
 tormenta
 frustur Cõ-
 scientia se-
 curitate, et
 cum de pe-
 nis metuat
 de inno-
 centia glo-
 riamur.
 Hieronym.
 ad Demet-
 rium, ep. 1.
 to yoban
 d. 135

*For AAs
and Mon.
Omnis mo-
bis vilis est
pena, vbi
pura comes
est consci-
entia. Ti-
burt apud
Baron An
168.*

then at othertimes, then a good Conscience will speak comfort seuentimes sweeter then at other times.

Are Gods Saints for good Conscience sake in prison? Good Conscience will make their prisons delectable hortiards, So doth *Algerius* an Italian Martyr date a comfortable Epistle of his, *From the delectable hortiard of the Leonine prison*, a prison in Venice so called. So that as he said, that he had rather be in prison with *Cato*, then with *Cæsar* in the Senate house, so in this regard it was more comfortable to bewith *Philpot* in the Cole-house, then with *Bonner* in his Pallace. *Bonnors* Conscience made his Pallace a Cole-house, and a Dungeon, whilst *Philpotts* made the Cole-house a Pallace.

Are Gods Saints in the Stocks? Better it is, sayes *Philpot*, to sit in the Stocks of the world, then in the Stocks of a damnable Conscience. Therefore though they be in the Stockes, yet euen then, the righteous doth sing and reioyce, yea, euen in the Stockes, and prison; *Paul* and

should see and speake, and they heare,
and be saved. God deales with consci-
ence as with the Prophet. *Ezek. 3. 26.*
I will make thy tongue cleave to the rooſe of
thy mouth, that thou ſhalt be dumb, Ther-
fore they die though not desperately
as Saul, and Achitophel, yet ſottiſhly
without comfort, and feeling of Gods
love, as Nabal. But if conscience be a-
wakened, and haue its eyes, & mouth
opened, no heart can imagine the de-
perate, and vnſufferable diſtreſſes of
ſuch an heart. *Terrors take holde of him*
as waters, Iob. 27. 20. Terrors make him
aſide on euery ſide, Iob 18. 17. Then is
truth true. *Iob 29. 23. 24. He knowes that*
the day of darkeneſſe is ready at hand. Trou-
ble and anguiſh ſhall make him afraid, they
ſhall preuaile againſt him as a King ready
to the battell. And no wonder, for hee is
now brought vnto the King of *Ter-*
rors, as Death is called. *Iob 18. 14.*
A man that hath an ill Conſcience,
if his eyes be opened, and his Conſci-
ence awakened, he ſees death in all the
terrible ſhapes that may bee. Some

good conscience, and we shall be able with all cheerfulness to lay downe our liues for Christ, and his Gospell sake.

CHAP. XII.

The comfort and benefit of a good Conscience in the dayes of Death & Iudgment.

4
The Comfort of a good Conscience at the day of Death,

IN the fourth place, The time of death is a time wherein the benefit and comfort of a good Conscience is exceeding great. Death hath a ghastly looke and terrible, able to daunt the proudest & brauest spirit in the world, but then hath it a ghastly look indeede when it faces an euill conscience. Indeede sometimes, and most commonly, Conscience in many, is secure at the time of death. God in his iustice punishing an affected security in life, with an inflicted security at Death. And the Lord seemes to say as once to the Prophet, Goe make their Consciences asleep at their death, as they haue made it asleepe all their life, least Conscience should

Sometimes again he sees death as the *Israelites* the fiery Serpents with mortall stings; Sometimes as a merciles Landlord, or the Sheriffe comming with a Writ of *Firme ejectione*, to throw him out of house and home, and to turne him to the wide Common, yea he sees death as Gods executioner, and messenger of eternall death, yea, he sees death with as much horrou as if hee saw the Diuell. In so many fearefull shapes appeares death to an evill conscience vpon the death-bed. So as it is indeed the *Kings of Terrors* to such an one that hath the Terrors of Conscience within. There is no one thought so terrible to such an one, as the thought of death, nothing than he more wishes to avoyd. Oh! how loath; and how vnwilling is such an one to dye.

But come now to a man that hath liued as *Pie* did in all good conscience, and how is it with him vpon his death-bed? His end is peace; so full of ioy & comfort; so is he ravished with the inward and vspeakable consolations of his

times he sees death comming like a
mercilesse Officer, and a cruell Serge-
ant, to arrest, and to drag him by the
throat to the prison and place of Tor-
ment. *Ps. 55. 15. Let death cease upon
them;* They see it comming like that
cruell servant in the Parable to his fel-
low, *Math. 18. catching them by the
very throat.*

Sometimes he sees death in the shape
of some greedy Lyó, or some ravening
Wolfe ready to devour him, & to feed
vpon his carcase. *Ps. 49. 14. Death shall
feede ⁱⁿ them, euen as a ravenous beaste
shall feed vpon his prey. Imagine in
what a terrible plight the *Samaritanians*
were in, when the Lyons fed vpon the.
2. Kin. 17, & by it imagine in what case
an ill conscience is, when it beholds
the face of death. It puts an ill Conscience
into that case in good earnest that
David was in, in the case of tryall. *Ps. 139.*
*My heart is fire painted within me, and
the terrors of death are fallen vpon me.
Scarefullnes for trembling are come vpon
me, and bewaile hath waterwhelmed me.**

Sometimes

And he layd, Surely the bitterness of death is past. He was deceived, and therefore had no such cause to be so pleasant, but a good Conscience can, yea, cannot chuse but be so pleasant, even when going out of the world, because the guilt of sin being washed away in Christs blood; it knowes that the bitterness of death is past, and the sweetness of life eternall is at hand.

A man whose debts are paid, he dares goe out of dores, dare meete and face the Sergeants, and the conscience purged by the blood of Christ, can looke as vndauntedly on the face of death. He that hath gotten the sting, that is, the guilt of conscience, taken away by faith in Christ, he lookes not vpon death as the *Israelites* vpon the fiery Serpents, but lookes vpon it as *Paul* doth, 1. *Cor.* 15. *O death where is thy sting?* Who feares a Bee, an Horner, a Snake, or a Serpent, when they haue lost their sting. The guilt of sinne is the sting of Conscience, is the sting of death that stings the conscience. *The sting of death*

his Conscience, that it is no wonder at all that *Balaam* should wish to dye the death of the righteous, the death of a man with a good Conscience.

The day of a mans marriage is the day of the ioy of a mans heart; *Cant. 3. 11.* and the day of marriage is not so ioyfull a day, as is the day of death to a good conscience. There are but few that can marry with that ioy, wherewith a good conscience dyes.

It enables a man, not onely to look *Ananias* and the Councell in the face, but even to look death iefesse in the face, without those amazing terrours, yea, it makes the face of death seeme lovely and amiable. He whose conscience is good, and sees the face of God reconciled to him in Christ, he can say as *Jacob* did when he saw the face of *Joseph*, *Gen. 46. 30. Now let me dye, since I have seene thy face.* It is the privilege of a good Conscience alone, to goe to the grave, as *Agag* did to *Samsels*, and to say that truly, which he spake besides the booke, *1 Sam. 15. 32. He cannot pleasantly,*
and

science. Even *Balaam* himselfe would faine make a good end, & dye in peace, and who wishes not his death he may be a Mount *Nebo*, from whence he may see that heavenly *Canaan*? Lo here, *Balaam*, the way to dye the death of the righteous, *I have lived in all good Conscience unto this day*. They that have conscience in their life, shall have comfort, at their death; They that live conscionably, shall die comfortably; They that live in all good Conscience til their dying day, shall depart in the abundance of comfort at their dying day.

There will come a day wherein we must lay downe these Tabernacles, the day of death will assuredly come. How lamentable a thing will it then be, to be so destitute, & desolate of all comfort, as to be driven to that extremity, as to curse our birth day? oh! what would Comfort be worth at our last houre, at our last gaspe, whilst our dearest friends shall be weeping, wringing their hands and lamenting, then, then what would inward comfort be worth? Who would not

is sinne. 1 *Cor.* 15. Plucke then sinne out of the conscience, and at once the conscience is made good, and death made weake, and is disarmed of his weapon. And when the conscience sees death vnstingd and disarmed, it is freed of feare, and even in the very act of death, can ioyfully tryumyh over death, oh Death where is thy sting?

A good Conscience looks vpon death, as vpon the Sheriffe that comes to giue him possession of his Inheritance, or as *Lazarus* vpon the Angels that came to carry his soule into *Abrams* bosome, and therefore can well come death, and entertain him ioyfully. And whereas an ill conscience makes a man see death as if he saw the Devill, a good conscience makes a mā see the face of death, as *Iacob* saw *Esaues* face, *Gen.* 33. *I haue seene thy face, as the face of God,* they see the face of death with vnspeakable ioy, rauishment of heart, and exultation of spirit.

Well now, what a motive haue wee here, to make vs labor for a good conscience.

science. Alas how pittifull, and miserable a condition live most men in. All the dayes of their lifes, & healths, they haue no regard of a good Conscience. Norwithstanding that men are pressed continually to this one care, by the infancie and importunity of Gods Ministers, yet how miserably is it neglected? Well, at last the day of death comes, & then what would they not giue for a comfortable end; If the gold of Ophir would purchase comfort, it should fly then. Then poast for this Minister, and runne for the other, as in the sweating-sicknesse in King *Edwards* dayes, then for Gods sake but one word of cōfort, then O blessed men of God, one word of peace. Now alas what would you haue them doe? Are they or your own courses in fault, that you want comfort at your death? What would you haue vs doe? Wee must referre you to your owne Consciences, wee cannot make oyle of flint, nor crusse sweete Wine out of sowre Grapes, wee dare not flatter you against your consciences.

not hold the whole world an easie price for it then? Well then, would weethen haue Comfort and Ioy, oh then, get a good conscience now, which wil yeeld comfort, when all other comforts shall vutterly faile, and shal be life in the midst of death. How happy is that man, that when the sentence of death is passed vpon him, can say with *Hezekiah*, *isa. 38. 3. Remember now O Lord, I beseech thee, how I haue walked before thee in truth and with a perfect heart, and haue done that which is good in thy sight.* Indeed the Text sayes, that *Hezekiah* wept sore but yet, not as fearing death, for hee could not feare death, who had thus feared God, but because the promise was not yett made good to him in a son and Heire of his kingdom, hence came those reares. It is otherwise an vspeakeable ioy, that such a Conscience as *Hezekiah*s was, will speake to a man vpon his death-bed.

Euery one professes a desire to make a good ende: Here is the way to make good that desire, to live in all good conscience.

fort them, but otherwise do not thinke that we can make comforts, and make good Consciences vpon your death-beds. If your Consciences can say for you, that you haue bin carefull in your life time to know God, to walke holily & religiously before him, &c. then we dare be bold to comfort, & cheere you, then dare we speake peace confidently to you But if your Consciences accule you of your ignorance, your oathes, Sabbath breaches, worldlinesse, rebellion, vncleanenesse, oppression, drunkennesse, &c. and finally impenitency: What is it you would haue vs to doe? What can we say, but as the Prophet to Zedekiah, *Ier. 37. 19. Where are now your Prophets that prophesied vnto you, saying, The King of Babylon shall not come against you.* So, where be those that in your life time told you, yee need not be so carefull, and precise to keepe good Consciences, lesse adoe will serue the turne, *now* what thinke yee of them? *now* what peace haue you in those wayes, what comfort can these giue you *now*?

P Or

ces. It you would giue vs a world, we cannot comfort you when your owne Consciences witness against you, that such comforts belong not to you. Doe not idly in this case hope for Comfort from Ministers, be it knowne unto you, you must haue it from your owne consciences. Many on their death-bed cry to the Minister, as shee did to the King, *2 Kings 6. 26. 27. Helpe me Lord, O King.* But marke what he answers, *If the Lord doe not helpe thee, whence shall I helpe thee, out of the barne-floor, or out of the wine presse?* So wee must answer to such a cry, Helpe, helpe O man of God; If God and your owne Consciences helpe you not, whence shall wee helpe you? If there had beene Corne within the barnes, the King could easily haue helped her, but he could not make Corne. So if men haue carryed any thing into their Consciences, if they themselves haue Inned any provision and comfort, by being Conscionable in their liues, then ~~we~~ can helpe and comfort

vnto Christ in his agony, *Luk. 22. 43.* and shall minister such comfort vnto thee, as shall make thee ready to leape into thy graue for ioy. This shall be as another *Iacobs* staffe for thee to leane and rest vpon, when thou shalt be vpon thy death-bed. If men knew but the worth of a good Conscience at the houre of death, we should need no other moriue to worke mens hearts to be in loue therewith.

Fiftly and lastly, the benefit & comfort of a good Conscience is great at the day of Iudgement. Oh the sweet comfort and confidence of heart that a good Conscience will yeeld vnto a man at that day. What will become of all the Gigantean spirits, and the braue fellowes of the earth then? Alas for their yellings, and curfings of themselves, and their companions? What howling & crying to the mountaines, as they did, *Reuel. 6. Hide vs, cover vs,* yea, dash and quash vs in a thousand pieces. When an ill Conscience is awakened, it is not to be imagined how

P 2 small

5

The comfort of a good Conscience at the day of Iudgement.

Or else what can we say when men in anguish of Conscience lie tossing on their beds, but what *Reuben* sayd to his brethren when they were in distresse, *Gen. 42. 21. 22. Did not I warne you, saying Sinne not, &c.* So must we, what doe we call to vs for comfort, Did not we warne you many a time & oft, saying, sinne not, nor liue in those dangerous courses? Did not we warne you? Oh to haue our Consciences & Gods Ministers thus to grate vpon vs, what an vncomfortable conditior will this be. Would we then prevent such sorrow, and be cheerfull, and cheered at our latter ends, lay vp a good Conscience then, lay in somewhat for Conscience, and Gods Ministers to worke vpon, & from which they both may be able to rayse comfort to you. Get a good Conscience, and liue in it all thy daies, and then though thou shouldest want the benefit of a comforting Minister, yet thy Conscience shall doe the office of a comforting Minister, and shall be the same vnto thee that the Angell was vnto

ences? How will these dreadfull sounds confound their soules with horror and amazement.

But now for a good Conscience, how is it with it then? Euen amidst all these dreadfull sounds it *looks vp*, & *lifts vp the head*, Luk. 11. 28. and enables a man with a cheery confidence to *stand before the Sonne of man*, Luk. 21. 36.

The malefactor who looks for the halter, how dreadful is the iudges coming to the Assizes, attended with the troupes of halberds, in his eye; but the prisoner that knowes his owne innocency, and that he shall be quit and discharged, his heart leapes at the Iudges approach, how terribly soeuer he come attended to the bench, it glads his heart to see that day, which shall be the day of his liberty and release. *As hypocrite shall not come before him*, Iob 13. 16. much lesse, shall *look vp*, & *lift vp his head*, or *stand before him*, Psa. 118. But the righteous, and the man with a good Conscience, hee shall hold vp, and cheerefully lift vp his head, when all the fury,

Good Conscience.

small a thing will gaste it. *The sound of a shaken lease shall close them, and they shall flye as flying from a sword, and they shall fall when none pursues. Levit. 23. 36. A dreadfull sound is in his cares, Iob 15.*

21. Hee heares nothing, but he thinks he heares alwayes some terrible and dreadfull noyse. Now then if a shaken lease shall chafe, and shall put them in to a shaking feare, what case will such be in, when as Iob speakes, *Iob 26. 11. The pillars of beauen shall tremble, and when the powers of beauen shall bee shaken, Luk. 21. 26.* When the beaueus shall shake, and flame aboue them, when the earth shall quake, and tremble vnder them, what case will they be in then? If meeere imaginations fill their eares with *dreadfull sounds* where there is no sound at all: Oh what a dreadfull sound shall be in their cares when the *Sea shall roare, Luk. 21. 25. when the last trumpet shall sound, 1 Cor. 15.* when they shall heare the *shout and voyce of an Angel, 1 Thes. 4. 16.* What dreadfull sounds will these be in the cares of ill Consciences?

vnto iudgement bee, vnto good & euill Consciences, as was the apparition of the Angell, *Mat. 28. 2. 3. 4. 5.* *There was a great earthquake, for the Angell of the Lord descended from heauen, his countenance was like lightning, and his rayment white as snow.* Here was a terrible sight, but yet not alike terrible to all the beholders. For, *for feare of him the keepers did shake, and became as dead men.* But the Angell said *vnto the women, feare not yee, for I know that yee seeke Iesus.* So at the last day when Christ shall come to iudgement, euill Consciences shall be as the Keepers, whilest all good Consciences shall heare that comfortable voyce, *Fear not yee, for I know that you haue fought for God, and all your dayes yee haue fought to keepe a good Conscience.* How effectuell a moriue should this be, how strongly should this worke with vs. As wee would bee glad to hold vp our heads, when the glorious ones of the earth shall hang them downe, to leape for ioy, when others shall howle for bitter

and proud *Zamzummins* of the earth,
that here lifted vp their heads and nebs
so high, shall become howling and
trembling suitors to the deafe moun-
taines to hide them from the presence
of the Lambe on the throne. Oh! they
that feare the Lambe on the throne,
how dreadfull vnto them will bee the
Lyon on the throne.

It will be with good and euill Con-
sciences at that day, as it was with *Pha-
raohs* Butler, and Baker, on *Pharaohs*
birth-day. The Butler hee knew hee
should be restored to honour, and got
from the prison to the pallace, there-
fore he comes out of the prison full of
ioy, and iollity, he holds vp his head,
and out-faces the proudest of his ene-
mies. But the Baker hee knowes his
head shall be lift from off him, and
therefore when *Pharaohs* birth-day
comes, wherein all others are in iolli-
ty, yet hee droopes and hangs downe
the head, hee knowes it would proue
an heavy day of reckoning with him.

Such will the apparition of Christ

vnto

Good Conscience.

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and a good Conscience, & that there is no feasting in heauen, valesse there be first the feast of a good Conscience here on earth. But why a *feast*? A feast for three regards.

I. For the *selfe sufficiency*, and sweet *satisfaction* and *contentment* that a good Conscience hath within it selfe. Feasting & tasting are opposite. In fasting vpon the want of food there is an emptinesse and a griping hunger, which makes the body insatiably to craue. But at a feast there is abundance, and variety of all dishes and dainties, ready at hand to satisfie a mans appetite to the full, he can haue a mind to nothing but it is before him. The very best of euery thing that is to bee had is at a feast. *A feast of fat things, Isa. 25.6. of fat things full of marrow.* Such is the sufficiency of satisfaction, the abundance of sweetnes, and contentment that is to be found in a good Conscience. It is a table richly furnished with all varieties, and dainties. There is no pleasure, comfort, or contentment that a mans

aliud tam facile potest explere suorum mentes quam bonis operis conscientia.
Ambr de offic. l. i. c.
31.

anguish of spirit, so now whilst wee have the day of life and grace, labour wee to get and keepe good Consciences.

CHAP. XIII.

A second motive, A good Conscience is a continuall feast.

The second
motive to a
good Con-
science,

Thus haue wee scene the first motive, from the benefite and comfort of a good Conscience, in such cases, and times, as a man stands most in need of comfort. A *second motive* follows, and that is that we finde, *Prov. 15. 15. A good Conscience is a continuall feast. 1. It is a feast. 2. Better then a feast. It is a continuall feast.*

1. *It is a feast.* The excellency of a good Conscience is set forth by the same thing, by which our Saviour sets forth the happinesse of heauen. *Luk. 14. And well may both be set forth by the same metaphor, considering what a neere affinity there is betweene heauen and*

*Quo enim
melius epu-
lantur ani-
mis quam
bonis factis,
aut quid*

fore the Lord, &c. Thou shalt observe the feast of Tabernacles seven dayes, &c. And thou shalt reioyce in thy feast &c. Therefore thou shalt surely reioyce. And that extraordinary feast on the fourteenth and fifteenth of *Adar*, in memoriall of their deliuerance from *Hamã*, see how it was kept, *Est.* 9. 19. 22. They kept them dayes of gladnesse and feasting, of feasting and ioy. Euen such is the excellency of a good Conscience. All the merriment and musicke, wine & good cheere, will not make a mans heart so light and so merry, as the wine which is drunke at the feast of a good conscience will doe. This takes away all heavinesse and sadnesse of spirit, and hath the like effects with naturall wine. It makes a man forget his spirituall poverty, and remember that misery no more, *Pro.* 31. 7. Nay, as wine not onely takes away sadnes, but withall brings a naturall gladnes with it. *Psal.* 104. 15. Wine that makes glad the heart of man, so doth this wine at this feast, *Psal.* 97. 11. 12. Light is sowne for the righteous, and gladnesse

mans heart can wish, but it may bee abundantly had in a good Conscience; as at a feast there is a collection of all the dainties and delicacies that sea and land can afford.

2. For the *mirth*, and *ioy* of it. *A feast is made for laughter, Eccles. 10. 19.* At a feast there is mirth, musick, and delight in the comfortable vse of the creatures. Heauiness of heart, peninence, and sorrow, these are banisht fro the house of feasting. Fasting & feasting are opposite, in fasting indeede there is weeping, mourning, and sorrowing, but in a feast contrarily, there is mirth, merriment and ioy.

There were vnder the Law appointed solemne holy feasts anniuersarily to be celebrated, and at those solemne feasts were the silver trumpets sounded, *Numb. 10. 10.* and the sound of the trumpets was a *ioyfull sound. Psal. 89. 15.* For their festivities were to bee kept with speciall ioy. *Deut. 16. 10. 11. 13. 14. 15.* *Thou shalt keepe the feast of weekes vnto the Lord. &c. and thou shalt reioyce before*

This is our reioycing the testimony of our Conscience. Yea and that ioy commanded, *Deut. 16.* At the feast of Tabernacles what was it but a type of that spirituall ioy, that the faithfull vnder Christ should haue in keeping the feast of a good conscience? The feast of a good conscience is the true feast of Tabernacles, in which as in the other, there shall need no charge to reioyce, and be merry, this feast will put such spirit and life into a man, as shall make him sing, skip, and shout for ioy.

The feast of a good conscience is not like a funerall feast, where mirth and ioy are vnseemely, and vnseasonable guests, there are heauy hearts & looks, teares, and mourning (which by the way how well they suit with feasting, let the world iudge) but the feast of a good conscience is a nuptiall feast, a marriage feast, and the day of marriage is *the day of the ioy of a mans heart, Cant. 3. 1. 1.* Such a feast, euen a ioyfull marriage feast doth a good conscience make.

Often-

Good Conscience.

*gladnes for the vpright in heart, Reioyce in the Lord ye righteous. None so gladan heart, las the vpright in heart. Nay, such is the vigour and strength of this wine, at this feast, that it not only glads a mans heart, but makes a man as not able to containe, euen to shout for ioy, Psal. 32. 11, Shout for ioy all yee that are vpright in heart, yea shout aloud for ioy, Psal. 132. 16. That looke as it is sayde of the Lord, Psal. 78. 65. The Lord awaked like a mighty man that shouts by reason of wine. So such is the plenty, abundance, sweetnes, and strength of the wine of this feast, that it makes men in a holy iollity, euen to breake forth into shouting, & singing. This wine being liberally drunken, wherein there is no excesse, fills a mans heart with such an ouerflowing exuberancy of ioy, as hee cannot hold, but he must needs shew it in Psalms, Hymns, and spirituall songs; and hence it is, that *the righteous desiring and reioyce, Pro. 29. 6.* So that what ioy a feast can yeeld, that can a good conscience yeeld much more, 2. Cor. 1. 12.*

This

1. *Cor.* 13. 13. *The Communion of the holy Ghost be with you. What feast in the world cā shew such cōpany? And good company is the chiefe thing in a feast. Thus a good conscience is a feast.*

2. *It is better then a feast. And that in three regards.*

1. In regard of the *continnance*, and *perpetuity* of it. *A continuall feast. Nabal made a feast, a feast like a King. 1. Sam. 25. but that feast lasted but one day. Sampson at his marriage had a feast that lasted seven daies. Iudg. 14. 17. but yet that feast had an end, Abashmurosh his feast was the longest feast that euer we reade of. Esth. 1. 4. He made a feast many dayes, I am hundred and fourescore dayes. But yet, vers. 5. it is sayd, And when those daies were expired. So this long feast had an end. It was continued for many daies, but yet no continuall feast, it had an end. The feast of a good conscience is not like an *Vniuersity* Commencement feast. Great exceedings, & extraordinary good cheere and company for one night, but the next mor-*

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Ofentimes these bodily feasts are but heavy feasts, many for all their good cheere, company, and musick, cannot put away the heavines of their hearts, but euen in their feast are sad hearted, and *Sampsons* wife *wept* all the dayes of the feast, *Judg.* 14. 17. yea though a marriage feast. But in this feast of a good conscience here is no sorrow, heavines, or sad melancholly, but all ioy and gladnes.

3. For the *societie & company*. A feast is a collection, and a convention of many good friends together, whose society and fellowship is sweet each to other. There is no feast can afford the like company that a good conscience hath. *Wee to him that is alone.* *Ecc.* 4. that is the woefull and solitary condition of euill consciences. But a good conscience hath ever good company, *is not alone*, for the Father is with him. *Ioh.* 16. 33. yea, the Sonne is with it, and Christ, and the man with a good conscience, they *sippe*, and *feast* together. *Ren.* 3. 20. Yea, and the Spirit is with it. 1. Cor.

of a wife are a *continuell dropping*. Pro. 19. 13. A shrewish waspish wife, is a continuall vexation, and disquiet. Such is an evill Conscience, a continuall sorrow. Contrarily, a good Conscience is like a *good wife*. A good wife is a *continuell comfort*, a comfort in health, in sicknesse, in peace, in distresse. 1st rov. 3. 1. *1st d. She doth him good and not evill all the dayes of her life*. Not some good, and a great deale of evill withall, but all good, good and not evill. Not good at sometime, and none at other times, *but all the dayes of her life*, she is a continuall comfort. Such is the comfort of a good conscience. It keepes holy day, & feasting every day; It is all feast; a feast for ever; there is no *Lent*, nor *fasting daies* that interrupt this feast. This is the peculiar priviledge of this feast to be continuall; belly-feasting cannot be so: for

1. A man cannot alwaies feast though he would; a mans revenewes would be exhaust, his expenses would soone sinke his estate. Continuall feasting would soone begger & vndoe a man of good

estate

now to their bare Commons againe.
 Not like the *feast* of the *Nativity*, at
 which time there is great feasting, and
 great cheere every where for twelve
 dayes, but when those dayes are over,
 many a man is glad of bread & cheefe,
 glad to skip at a crust. But this is a con-
 tinuall feast all the year long, all a mans
 life long. Therefore 1. *Thes.* 5. 16. *Re-
 ioyce evermore*, keepe open house, and
 feasting all the yeare long. The ioy of
 a good conscience was figured by the
 ioy at the feast of Tabernacles. That
 feast lasted seven daies. The ioy must be
 as long. Seven the number of perfecti-
 on, denoted the whole course of a
 mans life, and so their seven daies ioy,
 the *continuell ioy* and iollity of this *con-
 tinuall feast* of a good conscience.

Conscience, and a wife as they agree
 in many things, be they good, be they
 ill, so in this also. If the conscience be
 euill, it is like an *euill wife*, and she is a
continuell euill. *Pro.* 27. 15. *A continuall
 dropping in a very rainy day, & a conten-
 tious woman are alike.* The contentions

of

is inconvenient, and unlawfull. To speake with the fayrest, that day which God hath sanctified for his service, is not so convenient for feasting. It may be no lesse dangerous to devoure *sanctified time*, then *sanctified things*. And in this case hath that saying a truth, *It is not meet that we should leave the Word of God, and serve Tables.* Act. 17. But now this feast without, any doubt may bee on the Sabbath, yea, it is the special festival, & high day of the weeke, where in this feast is best kept. Again, there bee times wherein God calles to solemne fasting and humiliation, as when the Church is either in danger, or distressed, but this feast is not hindered by fasting, it will stand well with it, and many a speciall dainty dish is served in to this feast from a fast.

4. Suppose a man could and might feast alwayes, yet were it a brutish thing, and hog-like alwaies for a man to be cramming and crowding in belly cheere, alwayes to bee paunching and gutting. It is that for which the rich

Q 2

Glutton

estate, *Pro. 21. 17. He that loves Wine & Oyle shall not be rich.* It is not so here; the renew of a good Conscience is bottomles, it cannot be spent, and therefore is able to keepe a rich, and a full furnish'd Table all the yeare long. Here is a mystery in this feast, the larger expenses to day, the more layd in to keepe the feast the better to morrow; a man growes rich by feasting.

2. Suppose a man might be able to feast alwayes, or might feed at another mans Table continually, yet would it weary a man beyond measure. It would but guggle and cloy a man. All earthly pleasures have a satietie, and breed a loathing by frequent use. But this is the admirable excellency of this feast of a good conscience; here a man may feed, and eat with continuall delight. At this continuall feast, here is a continuall fresh appetite, and fresh delights; here is continuall feasting without loathing and satietie.

3. Neither may belly-feasting be continuall. There be sometimes wherein it

is

*Voluptas
tunc cum
maxime de-
lectat extin-
guitur. Nec
multum lo-
cu habet i-
taq; cito im-
plet et radio
est. Et post
primum im-
petum mar-
cet Seneca de
vit beat.
cap. 7.*

a *dry morself* good cheere, makes a feast of a crust. But when there is inward quietnesse of a good Conscience, and a mans heart is at quiet from his peace with his God, what excellent cheere is a *dry morself*, then? Though a man have ever so good fare, yet to haue it sawced with the bitternesse of contention, and to live in a continuall wrangling with peevish people, what poore content would a wel furnisht Table afford such a man? And what poore cheere, especially, would all the feasts in the world make, where there is brawling & contention from the conscience? Here then is the excellency of this feast above all other feasts. This feast is able to subsist, and to maintaine it selfe without other feasting; other feasting is nothing without this of a good conscience. Other feasting often hurts and hinders this feast, whilst men by their vaine & licentious carriage therein, *Feasting without a feare*, Iude 12. do make the Conscience fast and sterue, and whilst their Quails are betwene their

Glutton is taxed, *Luk. 16. that he fared deliciously every day*. But here to feast at this Table every day, is that which makes a man euery whit as *Angel-like*, as belly-feasting euery day makes a man *swine-like*. Here it is a mans happinesse to be an holy *Epicure*.

2. It is better then other feasts, in regard of the *Independencie* of this feast vpon any other outward thing. This feast is able to maintaine it selfe of it selfe, & within it selfe. A man that hath a good conscience, hath a feast, though he haue nothing else but it. A good Conscience, though it haue nothing but browne bread and water, yet this hard fare marres not the feast. For this feast stands not in meats, and drinks, but in right consciences, peace, and joy in the holy Ghost, *Rom. 14, 17. Quietnesse and a dry morrell is better then in-house full of good cheate with strife*, *Pro. 17. 1*. Though it be but outward quietnes, when a man is free from vnjust vexations, & the molestations of froward and contentious dispositions, even such quietnes makes

*Nunquam
credideris
sailcem qui
aduentus
latens est,
exibit gau-
dium quod
intravit.
Senec. ep.
99.*

good conscience, and how is it with him then: Iust as with *Beshazzar, Dan.* 5. where the hand-writing on the wall, marred all his mirth; or else it is in such a case as it was with *Haman*. The foole brags that he alone is invited to *Esthers* banquet with the King, *Esth.* 5. 12. Oh, how happy a man was he, vnder how fortunate a Planet was he borne, to be the King and Queenes Favourite both? But see what little reason hee had to brag. *Chap.* 7. 2. Even at the banquet of *Wine*, *Esther* giues him a cup of gall at the banquet of *Wine*. Doth she accuse *Haman* to the King. Oh how many glory in their banquetting, & their feasting, but how often do their Consciences put *Esthers* tricke vpon them, euen accuse them to God, and gall and girde them in the middst of their wine. Conscience serues many, as *Absoloms* villaines serued *Amnon*, when his heart was merry at *Absoloms* feast, then they stabd him to the heart. Conscience deales with them as the *Israelites* were dealt withall in their *Quayle*: feast. They

Good Conscience.

their teeth, leauesse enters into their
 soule. Psalm. 106. 15. So farre is bo-
 dily feasting from helping, that it
 hinders this feasting rather. Consci-
 ence, can haue mirth enough without a
 feast, but little is the comfort and con-
 tent that a feast can giue, where the
 Conscience is not good. Men may set a
 face vpon it and bragge, laugh, and
 be iolly in their feasting, but yet in the
 midst of that laughter the heart is sor-
 rowfull, and the ende of that mirth is
 heauinesse, Prov. 14. 13. Conscience a-
 wakened even in the midst of the
 greatest iollitie, giues men many a
 bitter twitch at the heart, and in the
 midst of all their revellings, giues
 them *Vineger* and *Gall* to drinke. A
 good Conscience is it that sweetens
 and seasons all the dishes of a feast,
 that is the lawce that makes meate sa-
 voury, the sugar that sweetens Wine,
 that is the musicke that makes a mans
 heart daunce.

But let a man goe to the most sumptuous,
 and delicious feastes without a

good

*Sed non
 est ista
 hilaritas
 longa obser-
 ua: videbis
 eosdē intra
 exiguum tē-
 pus accer-
 uime rident,
 et acerrime
 rudere. Se-
 nec. ep. 29.*

So is out of the reach of the poorer sort. But here is the excellency of this feast. The poorest that is may make it, and the poore haue as good priuiledge to make it as the rich, & the poore in this respect may keepe as good an house as the best Nobleman, yea, for the most part the poorer sort keep this feast best. *Nabal makes a feast like a King*, but wretched man, in the meane time what feast keeps his Conscience? It may be many a poore Carmelite neighbour of his, that went in a poore russet coate, and liued in a poore thatcht cottage, kept that feast abundantly, and richly, whilest he poore sort had not the crums that fell from their Tables. *Lazarus* could not haue the crummes that fell from the gluttons table, but how hapie had it beene with the glutton, if in stead of his delicious fare hee might haue had but the reuerions of *Lazarus* boord. *Lazarus* may not come to his feast, no nor yet to his fragments, neither will *Lazarus* condition permit him to feast it as the glutton did, but yet ^{this}

had their Quailles, and their daynties, but a man would rather want their good cheere, then haue their sawce. Their sweet meat had shrape sawce. Whilest the flesh was betweene their teeth, Gods anger brake in vpon them. So whilest many are chewing their dainties, conscience fills their mouth with gravell, and so sawces and spices their dishes, that they finde but little content therein. So miserable are all feasts and merrymments of this world, when a man wants the imdependent feast of a good Conscience. So happy also are they that haue the feast of a good Conscience, although they neuer taste bitt of other feast whilst they liue, although they be denied the crummes that fall vnder the feasting Gluttons Table.

3. It is better in regard of the *Vniuersalitie* of it. As for belly-feasts, it stands not with euery mans condition, and purse, to make them. It belongs onely to the richer & abler sort to feast. Feasting is a matter of charge & cost, and
so

no other argument then this, to invite them to a feast, as in that Parable. *Luk.* 14. Behold, here is the same argument, to move you to bee in loue with a good Conscience, behold the Lord invites you *to a feast*, and to a feast where ye shall haue sufficiency, without want, or loathing, where ye shall haue wine, mirth, musick, and good Company to cheere you. The twelue dayes feast of the *Natiuite*, how is it longed for before hand, and how welcommed when it is come. And what may the reason be? But onely because it is a feasting time. This is counted a blessed good Time. And why a blessed good Time? As Christ was a blessed good man, and the Prophet that should come into the world, and therefore should be made a King, because he had fed, & filled their bellies. *Ioh. 6.* So the most make that a blessed time, not for the memoriall of Christs Incarnation, but because of the loue Christ shall be a King, and because of the feast, the Time is blessed. Well then, & is the world so desirous, and

this feast of a good Conscience, *Lazarus* may make as well as he, and can, and doth keepe it, whilst the glutton feedes many an hunger-biting gripe. What an excellent feast is this, above all other feasts, wherein the russet bath as much priviledge as the velvet, the begger as the King, the poore tenant, as the rich Landlord? The rich Landlord often so feedes vpon, and eates vpon his poore tenant by oppression, that the tenant is kept low enough for feasting; It is well with him if he haue food, he had not need thinke of feasting. But loe now the excellent feast of a good Conscience; Here may the tenant keepe as good there as the Landlord, yea, and it may be may feast, whilst the rich Landlord is readie to sterue for want of this provision.

Now then all this considered, what a *Motive* should it be to make vs in loue with a good Conscience. How powerfully should this perswade vs thereto? When God would perswade men to come to the ioyes of heaven, he vses

conceit that it is the way to marre all their mirth, and to make a man lumpish & melancholly. Doe not beleeeue the diuell, do not beleeeue his lying agents. It is a profane Proverbe, that *Spiritus Calvinianus est spiritus melancholicus*. A good Conscience is a feast, a feast with all dainties, musicke, and wine. Can a man be melancholly at a feast, at so ioyfull, and so sweet a feast? Dost thou feasting make men melancholly, or make men merry? Make men weepe, or laugh? If a man should cry downe feasting with this argument, That it makes men melancholly, would not all men laugh him to scorne? And why then should a man feare melancholly more from a good Conscience, then from a feast? There is none liues so merry a life as he that keepes a good Conscience, he is e-very day at a feast, he is alwayes ban-quetting. Yea, the worst dishes of this feast, even those at the lower end of the Table, are better then the most choyce rarities of other feasts. The very teares that a good conscience sheds haue more
ioy

and so glad of feasting? Are feasting Times such blessed Times? Loe then I invite you to a feast, to a blessed good feast indeed, that will make you blessed and truly happy. Nor to a feast of twelue dayes, but to a feast that lasts all the twelue moneths of the yeere, to a continuing, and a continuall feast. How glad are many when they may go to a feast? Loe a way to make feasts for your selues. What a credit is it counted in the world for a man to keepe a good, and a great house, to keep feasting and open house for all comers, during the Feastivie of the twelue dayes. Would we have this credit of good house-keeping, not for twelue dayes, but for all the yeere long, Get good Consciences, keepe good Consciences. There is no such *good house-keeper*, as is the *good Conscience-keeper*; for, a good Conscience is a feast, a continuall feast.

There is nothing that men desire more then to live merrily, and how many stumble at Religion, and keeping of a good Conscience, vnder an idle conceit

bir. The wine of this feast makes them forget all their sorrow.

Now then that we would be so wise as to hearken to Gods invitation to this feast, *Let vs keepe the feast with the bread of sincerity and truth*, 1 Cor. 5. 8. Take heed now that we put not off God as these did, *Luk. 14.* invited to the feast, with the excuses of Farmes, Oxen, and the like. So doe many, vnto them to the keeping of a good Conscience, & their answer is, If they should be so precise how shall they liue, they shall haue but poore takings if they take such a course, *I pray haue mee excused*, I must liue. Thus they answer, as many good husbands, when invited to frequent feasting, doe; No beleeue me it will not hold out, if I goe every day a feasting, I may go one day a begging, I must follow my businesse and let feasting goe. And so say men here. But take heed of putting off God thus. The time will come that thou wouldest giue all thine Oxen to haue but the scraps & crums of this feast, and thou shalt

ioy and pleasure in them, then the
 worlds greatest ioyes. And if the tears
 of a good conscience be such, what is
 the mirth, & laughter of it? If weeping
 be so sweet, what is singing? If the
 courser dishes be so dainty, what are
 the best services? Would we then live
 merrily, and passe our dayes. Iocundly
 indeed? Get a good Conscience, and
 thou keepest a continuall feast, & that
 continuall feast will keepe thee in con-
 tinuall mirth, and continuall ioy. Yea
 though thou be in affliction, and vnder
 crosses, so as thy dayes vnto the world
 may seeme exceedingly evil, yet shalt
 thou live merrily as at a feast. Yea, this
 is the scope of that Scripture, *All the
 dayes of the afflicted are evil*, namely, in
 the eye and iudgement of the world:
 but *a good Conscience, namely, to the af-
 flicted, is a continuall feast*. A good con-
 science feeds then, and turnes fasting
 dayes into feasting dayes. A good
 conscience feeds a man in his poverty,
 in his sickness, in the prison, and
 cheers up a man with many a dainty
 bit.

ting and keeping of a good conscience: Besides what hath been sayd, it is worthy of our consideration, that without a good Conscience all our actions, yea, our very best services to God are so farre from goodnes and acceptance, that they are abominable and distastefull vnto the Lord. The formall goodnessse of every mans actions is to be iudged, and esteemed by the goodnes of his Conscience, which being evill and defiled, makes all a mans actions to be such, 1 Tim. 1. 5. *The ende of the commandment is love.* But what kinde of love doth the commandment require, will any shewes or shadowes of obedience scue the turne, will the bare durie doing passe for currant? No, but such love to God and man, and such performance of obedience as proceedes from *a pure heart and a good Conscience.* So that let a man doe all outward actions of obedience, yet it is a good Conscience bee wanting all is nothing, *For the ende of the Commandment is love out of a good Conscience.*

Thalt not haue them, God will serue thee as he did them, *Luk. 14. 24. None of those men which were bidden sh ill taste of my supper.* Those that care not to kepe the feast of a good Conscience, shall never cometo Gods feast in heaven. If you refuse to come to this feast now, God will at the last day thrust you our of doores, when you will bee pressing and crowding in, and shall say to you, Get you hence yee despisers of a good Conscience, you scorned the feast of a good Conscience, and therefore now the feast and guests of heaven feorne you, here is no roome for such to feast here, who haue made their consciences fast heretofore.

CHAP. XIII.

A third and a fourth metiue to a good Conscience.

The third metiue to a good Conscience.

COME wee now to a *third metiue*, that may yet helpe to stirre vp our minde to this necessary dutie of getting

services of all evil consciences. See *Pro.*
15.8. The sacrifice of the wicked, that is,
of him that hath an evill Conscience,
is an abomination, but the prayer of the up-
right, that is, of a man that hath a good
and vpright Conscience, is his delight.
Obserue the opposition, Hee sayes not
the *prayer* of the wicked, and the *prayer*
of the vpright, nor the *sacrifice* of the
wicked, and the *sacrifice* of the vpright,
but the *sacrifice* of the wicked, and the
prayer of the vpright. A sacrifice had
prayer with it, but yet it was more
sumptuous and more solemn then sin-
gle prayer. Now who would not
thinke but such cost should make a man
welcome, yet the single prayer of the
vpright is accepted, whilest this sacri-
fice is an abomination, yea, and that a
vile abomination, *Isa. 66.3.* A man of
evill Conscience delighting in his abo-
minations, makes his holiest services
such. Let such an one come to the Sa-
craments, and how will it be with him
there? even as in the former, To the
impure; even the pure Sacraments are

science. As is a mans conscience; so are all his workes, and therefore nothing acceptable that a wicked man doth, because he doth it with an ill conscience. *To be pure all things are pure*, but to the defiled their Conscience is defiled, and that being defiled, it defiles all it meddles with, as vnder the Law the Leper defiled all he touched. The best meate, distill and dressed with defiled & dirty hands, is loathsome to vs.

The honest workes of a mans calling are good workes in themselves, but no good workes to him that doth them without a good conscience, *Prov. 11. 4. An high looke, and a proud heart, and the plowing of the wicked is sinne.* The calling of husbandry is counted the most honest calling of all others, yet where a good conscience is wanting, a mans very plowing is sinne. Come to holy duties of Religion and Gods service, and how is it with a man wanting a good Conscience in them? That curse of *Dauidss Psal. 109. 8. Let his prayer be turned into sinne*, lies vpon the scru-

with a pure Conscience, as slight as the world makes of purity. *How much more shall the blood of Christ purge your Consciences from dead workes.* Heb. 9. 14. But to what end are they purged? *To serve the living God.* Therefore mark, that till the Conscience bee purged and made good, there is no serving of God. So Heb. 10. 22. *Let us draw neere*, that is, in prayer, and the like duties; But how? *Having our hearts sprinkled from an evil Conscience.* Otherwise it is but a folly for vs to draw neere. for God will not be neer when a good conscience is far off. And therefore we are bid to *purifie our hearts*, when we are bid *draw nigh* to God. *Iam. 4. 8.*

Behold here then a speciall motive to make a good Conscience beautifull in our eye. As we would be loath our services of God, our prayers & holy performances; should bee abominable in Gods eye, so labor for good consciences. As we would haue comfort in all our duties of obedience, so labour to make our conscience good. It is a great

impure. *Simon Magus* rather defiles the waters of baptisme then they cleanse him, and it is not carnall baptisme that awayles any thing without the *answere* and *stipulation of a good Conscience*, 1 *Pet.* 3. 21. And for the Sacrament of the Supper whether doth it profit an vncleane Conscience, or such a Conscience pollute it? It may be iudged by a like case, resolved, *Hag.* 2. 11. 14. The vncleane person by a dead body touching the *Bread*, or *Wine*, or *Oyle*, makes these to be *uncleane*. The ceremoniall vncleannesse by the touch of a *dead body*, typified the morall vncleannesse of an euill conscience, vnpurged from *dead workes*. God looks specially at the Conscience in all our seruices, and if hee findes that foule and filthy, hee throwes the dung of mens sacrifices in their faces, that come with the dung of their filthy Consciences before his face. See therefore how *Paul* serueth God, 2 *Tim.* 1. 3. *Whom I serue from my forefathers with pure Conscience*. It is an *impure seruice* that is not performed with

commodity, a precious freight, and a good Conscience is the bottom, and the vessel wherein it is carried. So long as the Ship is safe and good, so long the goods therein are safe, but if the Ship split vpon the Rockes, or haue but a leake therein, then are all the goods therein in danger of being lost and cast away. So long as a man keepe a good conscience, there is no feare of loosing the faith, the integrity and soundnesse of the doctrine thereof. *Conscience* in the truth, is a fruit of good conscience. *Psal.* 119. 54. 55. *I haue kept thy Law*, he had nor declined from, nor forsaken the truth of God, but what held and kept him? *This I had because I kept thy precepts.* Keeping of a good conscience will keepe a man in the truth: It is that which is the onely preseruatiue to saue from all errors, heresies, and false doctrines. The better Conscience, the sounder Iudgement, the sounder heart, the sounder head. As the better digestion in the stomach, the freer the head is from ascendent fumes that would

deale of confidence that silly ignorant ones haue in their *good prayers*, & their *good seruing* of God, as they call it, yea it is all the ground of their hope of salvation, when they are demanded an account of their hope: Now alas your good prayers, & your good seruing of God! Why what doe you talking of these things? Hath Christ *purged your Consciences from dead workes*? Haue you by faith got your *Consciences sprinkled* and wringed in Christs blood, and so haue ye made them good? If not, neuer talke of *good prayers*, and *good seruing* of God: your prayers cannot bee good whilst your Consciences are naughty. An *euill Conscience* before God, and a *good seruice* to God cannot stand together. But would you haue your *prayers good* indeed, and your seruice acceptable indeed? Then let your first care be to make your *Consciences good*.

Fourthly, let this worke with vs as a maine *motiue* to a good Conscience: That is the *Ship* and the *Arke* wherein the *faith* is preferred. The faith is a rich

com-

The fourth
motiue to a
good Con-
science,

him from the pestilence, and infection of Popery, Arminianisme, Brownisme, Anabaptisme, &c. So long as the ship of Conscience is whole, so long the Jewell of faith is safe. *Paul* would haue a Bishop to hold fast the faithfull Word, and to be sound in doctrine, *Tit.* 1. 9. But yet marke it, that hee would first haue him bee a man of a good Conscience, in the two foregoing verses. And *1 Tim.* 3. 9. hee would haue the Deacons hold the mystery of the faith in a pure Conscience.

Contrarily nothing so endangers the losse of the faith & truth, & soundnes of doctrine, as doth the losse of good Conscience. A corrupt Conscience soone corrupts the iudgement. *1 Tim.* 1. 19. *Holding faith and a good Conscience which some hauing put away, concerning faith haue made shipwrack.* If the ship of Conscience cracke, how soone will the merchandise of faith wracke? If once the Conscience cracke, the braine will soone proue crazie; and an vnfound Conscience makes a fearfull

diltemper, and trouble the same, *Iohn*
7. 17. If any man wil doe his will, hee shall
know of the doctrine whether it be of God.
 How shall a man come to have a sound
 and a good iudgement, to bee able to
 iudge what is truth, and what is not?
 Let him get a good Conscience, and
 make conscience of *doing the will of*
God, Iohn 14. 21. He that hath my com-
mandements, and keepes them, &c. such
 a man hath, and keepes a good Consci-
 ence. And what benefit shall such a one
 have by keeping a good Conscience?
I will loue him, and I will manifest my
selfe vnto him. And Psal. 50. 23. To him
that orders his conversation aright, will I
shew the salvation of God. God doth
 communicate himselfe and his truth to
 such as make Conscience of their
 wayes. The pure in heart shall see
 God, and the secret of the Lord is
 with them that feare him.

So that he that hath a good Consci-
 ence, hath the onely Antidote, the most
 excellent Amulet, and plague-cake at
 his breast that is in the world, to saue
 him

flocke. There is an vnconscionable shepheard, a man that makes no Conscience to attend his ministry. What becomes of him? *The sword shall bee vpon his right eye,* his best eye. *And his right eye* (shall not be pore-blind, or dimmed, but) *shall bee utterly darkened.* The losse of good Conscience brings vpon men of knowledge and learning, that reproach that *Nabass* the Ammonite would haue brought vpon all Israel. *1 Sam. 11.2.* It thrusts out their *right eyes.* Ill Consciences not onely make men looke a squint, but it blindes them, and takes away their sight.

And what is the reason that Popery gets ground so fast, and so many turne Papists so easily? Surely it is no wonder, how should it be otherwise, when men either hauing lost all good Conscience, or making no Conscience of their *wayes*, but living loosely, viciously and licentiously, haue there-by prepared a way for Antichrist and his religion, to enter with all successe.

No

Good Conscience.

fearefull way for an vnfound and a rotten iudgement. 2. *Tim.* 3. 8. *They resist the truth,* there is their corrupt Conscience: what follows vpon it? *Men of corrupt mindes,* vnfound in their iudgement concerning the faith. How frequent a thing is it in experience to see men when they loose good Conscience, together with it either to *loose their gifts,* as the vnprofitable servant his master stalent, or else, to *loose the truth,* and to fall into pestilent and dangerous errors. So those Prophets that made not Conscience in faithfull and holy execution of their office, see what was the fruit of their evill Conscience. *Mic.* 3. 5. 6. 7. *Therefore might shall bee vnto you that yee shall not haue a vision, and it shall bee darke vnto you that yee shall not diuine, and the Sunne shall goe downe over the Prophets, and the day shall be darke over them, &c.* Their darkness in life should bee plagued with darknesse in iudgement. To which purpose that is notable, *Zach.* 1. 1. 17. *Woe to the idoll shepheard that leanes the* *flocke.*

Church, swearers, grosse profaners of the Sabbath, vncleane and debauched drunkards, such as our Church was sicke of, and desired even to spue forth, and then when they haue become a prey to all vicious courses, through want of Conscience, thorow Gods iust iudgement they haue become a prey to *Romish locusts*, whose cõmission is *only to hurt such*, & not those whom the sap of a good Conscience keeps fresh & flourishing as the greene grasse, and trees of the earth. *Apoc. 9.4.* For as *Salomon* speaks of the bodily barlot, *Eccle. 7.26.* so it is true of that spirituall whore of Babylon. *Her heart is snares and nets, her hands as hands, her delusions strong; who so pleaseth God, and hath a care to keepe a good conscience shall escape from her, but the sinner, and hee that makes no Conscience of his wayes, shall be taken by her.*

Well, lervs think well vpon this mortue, we lue in dangerous & declining dayes, wherein men with a greedinesse turne to their Romish vomit againe.

Besides,

*transigunt, nec
sepe solet
accidere,
vt ante cir-
ca fidem a-
liquis nau-
fraget,
quam nau-
fragare ca-
perit circa
mores, Bel-
lar. Orat.
prefix. tom.*

*Cum area
ventilari
incipiunt,
non frumē-
ta sed palea
vento abri-
piēte sepa-
rantur ab
area. Ita
pro sua cum
Ecclesia per
Ethnicorum
persecutio-
nes, vel He-
reticorum
deceptiones,
Deo per-
mittente,
cribratur,
aut venti-
latur à so-
lana: non
viri sancti,
sed graves
leves, curi-
osi, lascivi
ab Ecclesia
evolantes
ad Ethnicos
haereticosue*

No wonder that men turne Papists so fast, when long since they have turned good conscience going. For that which *Bellarmino* speaks is in the generall certainly true, though by him falsely and maliciously applyed, That they be not holy and graue men, but wicked, light, curious, wanton ones, that turne Ethnicks, or Hereticks, and that it seldome comes to passe, that any man makes shipwracke concerning the faith, that first makes not shipwracke concerning manners. See the truth of it in many of our backsliders to popery, especially such as have beene zealous propugners of the truth. Where began the first declension, where the first flawe? Had not their Consciences first bruisht vpon some rocke? was not the first leake there? and when they had first put away good Conscience, then there was a speedy banishing of truth, and a ready entertainment of error. And for the common sort of their converts, consider if many times they haue not bin the very riffe-raffe of our Church

rome. Hold one, and hold both.

As therefore thou wouldest feare to
 turne Papist, or any other hereticke; so,
 be sure to hold a good Conscience, to
 hold on a good, honest, and a conscio-
 nable man. So long as thou standest vp-
 on that ground, thou art impregnable,
 and the gates of hell shall not be able to
 draw thee from the faith of the Lord
 Iesus. *Pro. 6. 20. 22. 24. My sonne keepe thy
 Fathers commandement, &c. And it will
 keepe thee.* So I may say here, *Keepe a
 good Conscience,* and it will keepe thee, it
 will keepe thee sound in the faith, it
 will keepe thee from being drawne a-
 way by the errour of the wicked, & it
 will keepe thee from the Wine of the
 fornications of the Whore of Babylon.

CHAP: XV.

*The last motive to a good Conscience; The
 misery of an evil one.*

THe last motive remains, and that
 is, The horror and misery of an
 evil

The fifth
 motive to a
 good Con-
 science.

Besides, the factors of Antichrist are exceeding busie and pragmaticall to draw men from the faith of Christ, and the holy Ghost tells vs they shall come with *strong delusions*. Now then all you that be the Lords people, saue your selues from this dangerous generation, all you that haue or would be knowne to *haue the seale of God on your foreheads*. Saue your selues from the seduction of these *Locusts*. I, but how may that be done? The delusion is strong, and it may be, wee are weak. Loe then here is a remedy against their danger. Get, and keepe a good Conscience, liue as *Paul* did, in all good Conscience, and thou shalt be safe from all their delusions. *I haue kept the faith*, sayes *Paul*, oh ! let it be the care of vs, that that may be our closing voyce at our last day, and if we would *keepe the faith*, let vs *keepe a good Conscience*; Hee that in his life time can say, *I keep a good Conscience*, hee at his death shall be able to say, *I haue kept the faith*. Faith, and a good Conscience are both in a bot-

in a continually fear, and to haue a mans heart alwayes in shaking fits of feare, is a misery of miseries. And such is the misery of an euill conscience. *Pro.* 28. 1. *The wicked flees when none pursues.* One ly his own guilt pursues him, & makes him flee. His owne guilt causes a sound of feare in his eares. *Iob* 15. 21. Which makes him shake at the noyse of a shaken lease, *Lev.* 26. 36. yea, that so scares him that terrors make him afraide on euery side, and driue him to his feete. *Iob.* 18. 11. Yea, there are they in great feare where no feare is. *Paul.* 53. 3. So that a man with an euill Conscience awaked, may be named as *Pashur* is. *Ier.* 26. 3. *Magor-Missabib*, feare round about, as being a terror to himselfe, and to all his friends. *verse* 4.

An euill Conscience, euen makes those feare fearfull feares, of whom al other stand in fear. How potent a Monarch, and how dreadfull a Prince was *Belsazzar*, who was able to put him in to any feare, whom all the earth feared? And yet when his guilty conscience
S
looks

Proprium autem est nocentium trepidare. Male de nobis actū erat, quod multa scelerum legem esset iudicem effugiant, et scripta supplicia, nisi illa naturalia et graua de presentibus soluerent, et in locū patientia timor cederet. Senec. ep-98.

evill Conscience. If men did but truly know what the evill of an evill Conscience were, and how evill a thing, and bitter it will bee when Conscience awakens here, or shall be awakened in hell, a little perswasion should serue to moue men to liue in a good Conscience. We may say of the evill Conscience, as *Salomon* speakes of the drunken. *Pro. 23. 29. Who hath woe? who hath sorrow? who hath contentions? who hath wounds, but not without a cause? Even the man whose Conscience is not good, even hee that liues in an evill Conscience.*

An evill Conscience, how miserable it is, we may see by considering the misery thereof, either *in this world*, or *the world to come.*

I. *In this life.* When an evill Conscience is awakened in this life, the sorrow, and smart, the horrour, & terrour is as the ioy of a good Conscience, *unspeakable.* An evill Conscience in this life is miserable, in regard of *fear,* *perplexitie* and *torment.* To liue
in

not hope that it may be good which is written, and why may not this hope ease, and abate his feare. No, no. Though hee cannot reade nor understand the writing, yet his guilty conscience can comment shrewdly vpon it, and can tell him it portends no good towards him. His Conscience now tells him of his godles impieties, in profaning the vessels of the Temple of the true God, and that for this his sacrilegious appropriation, and abuse of holy things, God is now come to reckon with him. Thus can his Conscience do more then all his wise men. *Altho the wise men came in, but they could not reade the writing, nor make knowne to the King the interpretation thereof.* Dan. 5. 8. But his Conscience is wiser then all his wise men, and when they are all puzzeld, that interprets to him, that this writing means him no good, and though hee cannot reade the syllables, yet his conscience gives a shrewd neere guess at the substance of the writing, and therefore hence comes that exaspe of feare,

lookes him in the face, awakened by the palme writing on the wall, see where his courage is then. *Dan. 5. 6.* Then the Kings countenance was changed and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another. Who would haue had his teares, to haue had his kingdome? Let him now cloath himselfe with all his Maiesty, let him looke and speake as terribly as he can, let him threaten the vilest vassall in his Court, with all the tortures that tyranny can inflict, and let him try if he can for his heart, put his poorest subiect in to that fright and feare that now his Conscience purs him into, in the ruffe, and middest of his iollirie. But I pray what ayles he to be in this feare, in this so extraordinary a feare? He can neither reade, nor vnderstand the writing vpon the wall. Indeed it threatned him the losse of his kingdome, but he cannot reade this threatening, he knows not whether they bee bitter things that God writes against him, why may hee not

comforts of the day into the terrors of the night. So that in this sense, it may be said of an evill Conscience, which of the Lord is sayd in another. *Psal.* 139. 12. *Vnto it the darknes, and the light are both alike. As full of feare in the light, as in the daike.* And besides, the Lord came but in a gentle wind, the coole breath of the day, now what a small matter is a coole winde, and that in the day time to, to put a man in a feare? Such small things breede great feares in euill consciences. In what a woefull plight would *Adam* thinke, wee haue bin, if the Lord had come to him, at the dead, and darke mid-night with earth-quakes, thunder, and blustering tempest?

We may see the like in *Gain*. After hee had defiled his Conscience with his brothers blood, in what feares, yea, what idle feares liued he? Hee is so haunted with feares, that though hee had liued in Paradise, yet had he liued in a land of *Nod*, in a land of *agitation*, yea, of trepidation. Iudge what

and those paroxysmes of horror.

It was no better with *Adam* after his fall. After his sinne committed, we find him in a great feare, *Gen.* 3. 8. 10. and he hides himselfe for feare. Now observe how his feare is described, from the circumstance of the time. *They heard the voice of the Lord God, walking in the garden in the coole of the day. Luther layes the Emphasis of the aggravation of his feare, vpon this word, the winde or coole of the day. The night indeed is naturally terrible, and darkenes is fearefull, whence that phrase. Ps. 91. The terrors of the night. But the day and the light, is a cheerefull, and a comfortable creature, Eccl. 11. 7. Truly the light, is sweet, and a pleasant thing it is for the eyes to behold the sunne. How is it then, that in the faire day light, which giues courage and comfort, that *Adam* teares, and runnes into the thickets? Oh, his Conscience was become evill, and full of darkenes, and the darknesse of his conscience turned the very light into darknesse, and so turned the*

com-

*Gravis ma-
le Consci-
entia, lux
est Senec.
ep. 123.*

good Conscience, *vers. 21.* *There is no peace saith my God, to the wicked.* The windes make the sea restles, and stirre it to the very bottome, so as the waters cast vp mire and dirt. See in the troubled Sea, the embleme of a troubled Conscience.

But the *Torment* exceeds all, and the main misery of an euill conscience lies in that. It is a misery to be in feare, a misery to haue inward turbulencies & commotions, but to be alwayes on the racke, alwayes on the Strapado, this is farre more truely the suburbs of Hell, then is the Popish Purgatory. Oh! the gripes, and girds, the stiches, and twitches, the throws, & pangs of a galling, and a guilty Conscience. So sore they are, and so vn sufferable, that *Iudas* seeks ease with an halter, a id thinkes hanging ease, in comparison of the torture of his euill Conscience. All the rackes, wheeles, wilde horses, hot pincers, scalding leade powred into the most tender, and sensible parts of the body, yea, all the mercilesse, barbarous.

S 4

and

*Pena autē
vehemens,
et multa
sauior, illis
Quam et
Cedente
præcis in-
venit &
Rhodaniā
tunc.*

case his euill Conscience made him in by that speech. *Gen. 4. 14. It shall come to passe, that euery one that findes me shall slay me.* Surely, there could not bee many yet in the world, and those that were in the world, were either his parents, brethren, sisters, or neere kintred. His feare seems to imagine multitudes of people that might meet him, yea, & that euery one he meetes would murder him. What will his Father or Mother bee his executioners? What if any of his sisters meete him, shall they slay him, is not such a swash-buckler as he, able to make good his party with them? Doe what fearfull, & terrible things a guilty conscience proiects.

As an euill Conscience is miserable in its *feares*, so in those *perplexities* which this feare breedes. These perplexities doe miserably, and restlessly distract a man. *Is. 57. 20. The wicked are like the troubled Sea, when it cannot rest, whose waves cast up mire and dirt.* What is the reason of these troublesome perplexities? The want of the peace of a good

Good Conscience.

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it, and shall desire to dye, & death shall free from them, Popish ones tormented in their consciences, by the terrible and vncomfortable doctrines of satisfactions, Purgatory fire, &c. which those *Locusts* should so terrifie them withall, should rather choose death then live in such vncomfortable condition : *The sting of death* not so smart, as the *sting of a Scorpion* in the conscience. The sting of an accusing Conscience, is like an Harlot, *Prov. 7. 26. More bitter then death.* And as *Salomon* there speaks of the Harlot, so may it be sayd of a tormenting Conscience, Who so pleases God shall escape from it, but the sinner shall be taken by it.

Gods deare children themseules, many of them are not freed from trouble in their Consciences, but they haue their hells in this life, *Ier. 2. 2. Out of the belly of hell I cryed vnto thee.* God for their tryall speaks bitter things to them, and not onely denyes them peace but, causes their consciences to be at warre with them. Now when God puts his owne

mala cogitationes, Conscientiaque animi terrent. Ha sunt impiis a Sida, demesseque furia, quæ dies noctesque parentum penas à consceleratis ratissimè flissè repòtant. Cicer pro Rosc. Amer. Suum quemque facinus, suum scelus, sua audacia de sanitate ac mente deturbat. Hac sunt impiorum furia, flamma, hæc faeces Id. in L. Pison.

Nolite dic-
que suum
pestare in
pectore re-
stem. Inve-
nal. Satyr. 3.

Nolite enim
putare
quem admo-
dum in sa-
bulis sape-
numero vi-
detis, eos
qui aliquid
impie cele-
brateque co-
miserint, a-
gitari, &
perterre-
furiarum
radis arde-
ntibus sua
quemque
fraus, et
suus terror
maxime
vexas su-
um quem-
que scelus
agitat, a-
mentisque
afficit. Seneca.

and inhumane cruelties of the *holy house*, are but flea-bitings, meere toys, and May-games, compared with the torment that an euill conscience will put a man to when it is awakened. It is no wonder that *Iudas* hangs himself, it had beene a great wonder rather if he had not hanged himselfe.

The *Heathens* fabled terrible things of their hellish *Furies*, with their snakes and fiery torches, vexing & tormenting haynous, and great offenders. These their *Furies* were nothing else, but the hellish torments of guilty Conscience, wherewith wicked persons were continually haunted, as some of the wiser of themselves haue well obserued. All snakes, and torches, are but idle toys, and meere trifles, to the most exquisite torment of a guilty and accusing Conscience.

The sting of Conscience is worse then death it selfe. *Apoc. 9. s. 6.* Their torment was as the torment of a scorpion when he strikes a man; And in those dayes shall men seeke death, and shall not finde it.

wish it, what wonder that *Judas* doth the deed. Conscience doth chastise the godly but with whips, but it lashes the wicked with scorpions. Now if the whips be so smarting to *Iob*, as makes him *choose strangling*, what wonder that the scorpions be so cutting, as makes *Judas* seeke reliefe at an halter.

Yea, and that which addes to the misery of an evill Conscience, being awakened, it is such a misery as no earthly comfort can asswage, or mitigate. Diseases and distempers of the body, though they be terrible, yet Physicke, sleepe, & rest upon a mans bed, yeeldes him some ease, & some comfort. Some time in some griefes the comfortable vse of the creatures, yeelds a man some refreshments. *Prou. 31. 6. 7.* Give wine vnto those that be of heauie hearts, let him drinke, and forget his penurie, & remember his misery no more. But Conscience being disquieted, findes no ease in these. *Darius* against his Conscience suffers innocent *Daniel* to be cast into the Lyons denne. What cheere hath he

owne children to these trials, and disquiets of Conscience, they are so bitter, & so biting, that had they not the grace of God to vphold and preserve them, even they could not bee saved from dangerous miscarriages. *Iob* was put to this triall, and his Conscience apprehended Gods anger, and we shall see what a case he was in. *Iob 6.8.9. O that I might haue my request, and that God would grant me the thing I long for, even that it would please God to destroy me, that he would be loose his hand, and cut me off. Nay, worse. Iob 7 14.15. Thou scarest me with dreames, and terrifiest me through visions, so that my soule chooseth strangling, and death rather then life.* Gods grace preserves his Saints from selfe-murder, but yet not alwaies from impatient wishes; *Iob* wishes *strangling*, and chooseth it of the two, but goes no further. What wonder then that *Indas* doth strangle himselfe, when his Conscience stares him in the face, when as *Iob*, with whom God is but in iest in comparison, chooseth *strangling*. If *Iob* wish

with the windes, or else if *Iob* did sleepe, yet did not Conscience sleepe, *ver.* 14. but even in his sleepe presented him with ghastly fights and visions, *When I say my bed shall comfort me, then thou shalt mee with dreames, and terrishest me through visions.*

At other times when conscience hath been good, Gods people though their dangers have bene great, yet neither the greatnes, nor neerenes of their dangers have broken their sleep. *Psa.* 3. 5. 6. *I layd me downe and slept, I will not be afraid of ten thousands of people that have set themselves against me round about.* And yet if we looke to the title of the *Psalme*, *A psalme of David when hee fled from Absolom his sonne*; one would thinke *David* should have had little list, or leasure to have slept. *Peter* thought to have bin-executed the next morrow by *Herod*, and though he also lodge betwene a company of ruffinly Souldiers, that happily one would feare might have done him some mischief in his sleepe, yet how soundly sleeps

he that night? *He passed the night in fasting, Dan. 6. 18.* Not in fasting in humiliation for his sinne, but conscience now began to gall him, and hee hauing marred the feast of his conscience, Conscience also marres his feasting, none of his dainties will now downe, his wine is turned into gall and wormewood, no ioy now in any thing. Hee had marred the musicke of his conscience, and now he brookes not other musicke. *The instruments of musike were not brought before him.* His guilty conscience was now awakened, and now he cannot sleepe; *His sleepe went from him.* So Iob in his conflict of Conscience hoped for ease in his bed, *Iob 7. 13. My bed shall comfort me, my couch shall ease my complaint.* But how was it with him? Either he could not sleepe at all, *uers. 3. 4. Wearisome nights are appointed vnto mee, when I lye downe I say when shall I arise, and the night be gone? and I am full of sighs to and fro vnto the dawning of the day.* Needes must he rosse, whose conscience is like the Sea waues tossed with

are but beds of thornes, and beddes of nettles. The bitternesse of an evill conscience distastes all the sweets of this life, as when the mouth and tongue is furred in an hot Ague, all meates and drinke are bitter to the sicke partie. This is the misery of an evill conscience awakened in this life;

2. But it may bee many never feele this misery here, there is therefore the more misery reserved for them in hell, in the world to come. Indeed more by many thousands goe to hell like *Nabal*, than like *Judas*; more die like sots in *searritie*, then in *dispaire* of Conscience. Death it selfe can not awaken some consciences, but no sooner come they into hell, but Conscience is there awakened to the full, never to sleepe more, and then she lashes and gashes to the quicke, & lets men learne that forbearance was no payment. Tell many men of Conscience, and they are ready to flap one on the mouth with that prophane proverbe, *Tush, Conscience was banged many yeeres agoe*. But the time

sleepes he that night. *Act. 12.* And holy *Bradford* was found a sleep, when they came to fetch him to bee burnt at the stake. These feares brake not these mens sleepe. How might this come to passe? They did as *Psal. 4. 8. I will lay me down in peace, and sleepe.* He that can lie down in the peace of Conscience, may sleepe soundly, whatsoever causes of feare there be otherwise. But contrarily, he that cannot lie downe with the peace of conscience, will find but little rest & sleepe, though his heart bee free from all other feares. Evill conscience being awakened will fill the heart with such feares, as a man shall have little liberty to sleepe. Oh the sweet sleepe that *Iacob* had, and the sweet dream when he lay vpon the colde earth, and had an hard stone vnder his head for his pillow. An hard lodging, and an hard pillow, but yet sweet rest, and sweet communion with God. A good conscience makes any lodging soft and easie, but down-beds, and down-pillowes, if there bee thornes in the Conscience, are

and grapping, twiching, and gryping, the heart of the damned in hell. Men talke much of hell-fire, and it were well they would talke more of it; but yet there is another torment forgotten, that would be thought on too. There is an *Hell worme*, as well as there is an *hell-fire*. And it may be a question whether of the two is the greatest torment. And yet no great question neither. For as the Heaven of Heaven, is the peace and ioy of a good, so the very Hell of Hell, is the guilt and worme of an evill Conscience. A man may safely say, it is better being in Hel with a good conscience, the to be in heauē if that might be, with an evill one. Heaven without a good cōscience, what is it better the Hel? Paradise was an Heauen on earth, but when *Adams* had lost the Paradise of a good conscience, what ioy did Paradise and the pleasures of the Garden afford him more, then if he had bene in some sad & solitary Desert? A good conscience makes a Desert a Paradise, an evill one turnes a Paradise into a Desert.

time will come, that they who have lived in euill Conscience, shall finde that Conscience which they haue counted hangd, shall play the cruell hang-man and tormentor with them. They shall finde Conscience vnchanged when it shall hang them vp in hell, when day and night it shall stretch them there vpon the racke.

The torments which an euill Conscience puts the damned to in hell, are beyond the expression of the tongue, and the comprehension of mans conceit. There be two speciall things in the torments of hell, wee haue them both thrice repeated together. *Marks.* 44. 46. 48. *Where their worme dies not, and the fire is not quenched.* There is an euer-living worme, and neuer-dying fire. And marke that in all the three verses the worme is set in the first place, as it were to teach vs, that the prime and principall torment in hell is the worme, rather then the fire. And what is the worme, but the guilt of an euill Conscience, that shall lie eternally gnawing and

est on in thine euill courses, and hatest to be reformed and reclaimed, doe but bethinke thy selfe if God should awake thy Conscience, in what misery thou shouldest liue here, what an Hell to haue a falsie Conscience? what an Hell on earth to be alwaies vnder the accusacions, indictments, and rersors of Conscience, and to liue *Caine*-like in a land of *Nod*, in a continuall restlesse agitation.

But especially as thou fearest that cnerliuing, and euer grabbing worrne, shal haue a care to get a good Conscience. Greene and rawe fruits breed Chest-wormes, which if heede bee not taken will eat the very maw thorow. A dead body and a putrified corrupt carcase, breedes wormes that lye gnawing at it in the graue. The forbidden and rawe fruits of sinne, are those which breed chest-wormes in the Conscience. The corruptions of the soule, and dead works, are those that breed this liuing worrne, take heede therefore of meddling with these fruits that will breed

T 2

this

*Ex ru-
ditate se-
bres nos
cantur, et
vermes
quando quis
sibi sumit
intemperā-
ter, ita si
quis pecca-
ta peccatis
accumulet.
quat ea pe-
nitentia sed
misceat pec-
cata pecca-
tis, cruditi-
tem contra-
hit veteris
Et recentius*

sert. A good Conscience makes Hell to be no Hell, and an evill one makes Heaven to be no Heaven. Both the happinesse, & misery of Heaven and Hell, are from the inward frame of the Conscience. The Hell of Hell, is the worme of Hell, and that worme is the worme of an evill Conscience, which if it bee not wormed out, and so the conscience in this life made good, it will bee an immortall worme in hell.

The hellish dispaire wherewith the damned are ouerwhelmed, comes rather frō this *worme*, then from the *fire*. Whose *worme* dies not, and whose *fire* is not quenched. The *fire* of Hell never quenches, because the worme of Hell never dies. If the *worme* of Hell would die, the *fire* of Hell would go out. For if there were no guilt there should bee no punishment. So that the very Hell of Hell, is that selfe-torment which an evill conscience breeds.

Now then all this considered, how powerfully should it move vs to labor for a good conscience. Thou that go-

eat no more the vnwholsome & worm-breeding frutes of sinne; but *drinke* Christs bloud, and *eate* Gods word, and they both shall purifie and scoure thy Conscience from all such stuffe, as may breed and feede the Hell-worm of an euill Conscience.

CHAP. XVI.

The portion and respect that a good Conscience findes in the world.

AND thus haue we hitherto scene *Pauls* Protestation. The second point followes, namely, *Ananias* his insolent & impetuous *Iniunction*. Verse 1. *And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.*

Paul had begunne his defence in the former verse, and that by authoritie & speciall command, as appears in the former Chapter, at the 30. verse. But he had no sooner begun, but hee is interrupted and cut off, and hath not on

delictorum
igne adu-
ratur pro-
prio,
et uernibus
consumetur.
Ignis est
quem gene-
rat massi-
ua delicto-
rum, ver-
mis est eo-
quod irrita-
onabilia a-
nimi pecca-
ta, mentem
pungunt, et
viscera ex-
edant, ver-
mes ex mo-
quoque nas-
cuntur tan-
quā ex cor-
pore pecca-
toris, hic
vermis non
mariscitur,
Eccl. Amb.
lib. 7. in
Luc. c. 14.

this worme, & get thy conscience purged from dead works, get this worme killed: with the soonest, for if thou lettest it liue till thou die, it will neuer die at all, and will put thee to those exquisite torments, from which to bee freed thou woldest willingly suffer ten thousand of the most cruell deaths that the wit of man were able to inuent.

As then I say thou fearest this worme of Hell, so get a good Conscience. Drinke down euery morning a hearty draught of Christs blood, which may make this worme burst. And when once this worme is burst and voyded, & the cōscience well purged by Christs blood, take heed ever after of eating those raw fruites that will breed new wormes. Lead so holy, so vpright, and so conscionable a life, that thou mayst not by thy fresh sins clog thy Conscience with fresh guilt. Get thy Conscience purged by Christs blood, & thy conversation framed by Gods Word. Thy words were found by mee, and I did eat them. Ier. 15. 16. Doethouso, care

ment: If he haue, then as the townement Clerk of *Ephesus* speaks, *Act. 19. 38. The law is open, & there are Deputies*, let the accuse him, & bring him to his answer. It is a base vsage of any ingenuous person, to bee smitten on the mouth in a Court of Iustice, a dishonorable vsage of a Romane. Surely it should seem by such base & bitter vsage, that *Paul* hath some way or other fowly forgotten & over-shot himself, that *Ananias* his spirit is thus embittered and provoked against him. What hath *Paul* given him any exasperating & disgraceful termes, hath he given him any open & personal girds, before the whole Council? No, no: No such matter at all. Why what is the matter that *Paul* must be thus basely & thus despitefully vsed? Will ye know the cause? *Men and brethren haue lived in all good Conscience*. Lo here is the quarrell. He hath made a profession of a good Conscience, and for his good Conscience sake are *Ananias* fists about his eares. There is nothing so mad as men of wicked Consciences, as

ly his mouth stopt, but stopt with *Ananias* fists, *Hee commanded to smite him on the mouth.* Out of which carryage and violence of his, wee may obserue diuersethings. First learne;

What is the *Reward and portion of a good Conscience from the world.* It is the portion of a good Conscience full oft to be smitten, either on the mouth, or with the mouth. Blowes either with the fist, or with the tongue. *To be smitten one way or other, is full often the lot of a good Conscience. Smite him on the mouth, sares Ananias.* But let vs a little expostulate the matter with *Ananias.* *Smite him on the mouth?* But yet as *Pilate* speakes in Christs case? *But what evil hath be done?* or what evil hath he spoken? *Smite him on the mouth?* But as our Saviour answers, *Iohn 18.21.* *If he haue spoken euill, take witnessse of the euill, and proceed legally and formally: If he haue spoken well, or no manner of euill, Why commandest thou him to be smitten?* What hath he spoken any treason against *Caesar*, or the *Romane* government?

blowes, smiting, hard and iniurious measure, from the world.

This is no new thing. It was our Saviours case before it was *Pauls*, *Iob*. 18. 22. *And when he had thus spoken, one of the officers which stood by stroke Iesus with the palme of his hand, &c.* *Luk*. 22. 63. 64. *And the men that held Iesus, mocked him, and smote him, And when they had blindfolded him, they stroke him on the face. Hee felt the weight of their fists for the same quarrell that Paul did. So it was fore-prophecyed of him, *Isa*. 50. 6. *I gaue my back to be smiters, and my cheeks to them that plucked off the haire. It was the kindness that Zidkiab could afford Micaiab* *1. Kin*. 22. 24. *He went neere & smote Micaiab on the cheek, & it was the thanks the Prophet was like to haue for the discharge of a good conscience.* 1. *Chr*. 25. 16. *Forbeare, why shouldst thou be smitten?* It is that of which *Iob* cōplained so long since, *Iob* 16. 10 *Mine enemy sharpenes his eyes vpon me, they haue gaped vpon me with the mouth, they haue smitten me vpon the cheeke reproachfully.**

The

the profession and practice of a good conscience doth. The very name and mention of a good conscience makes *Ananias* halfe mad, & like one besides himselfe, hee fallles not onely to foule words, but to blowes also, and *Paul* must haue on the mouth for his good conscience sake.

Paul might haue blaphemed the blessed name of Christ, and rayled vpon the odious Sect of the Nazarens, hee might haue beene a drunkard, an adulterer, or a murtherer, and none of all these things, would haue stirred *Ananias* his bloud, for none of all these should *Paul* haue beene smitten; but let him but once speake, or treat of, or any way meddle with good Conscience, and *Ananias* his bloud is presently vp, hee cannot holde his hands, but *Paul* must haue on the mouth, there is no remedy. So odious a thing is good Conscience and the profession of it to wicked men. Therefore this is that which a good Conscience must expect, euen *Ananias* his dole, siles, blowes

fingred *Pashur* is, hee bath fistis for *Jeremies* face, and stockes for his heeles; but in the meane time *Abab* and *Zedekiah* they may whore, and play the villaines, and they feele not the waight of his little finger. If his fingers must needs be walking, there is worke for them, there he may strike, and stocke with credit. But there is no such zeale against them. No such dealing with them. *Zedekiah* and *Abab* may bee in good tearmes of grace with *Pashur*, whilst *Jeremiab* must haue on the face. & lie by the heeles. So well can wicked men brooke villany, and any wretched courses better then they can a good conscience: *Pashur* can better endure an adulterous whore master, then an honest conscionable Prophet. Villains may walk at liberty, whilst a good conscience shal sit in the stocks. Here then is the portion a good Conscience, may looke for from the world. The better Conscience, the harder measure. For which of my good works doe ye stone mee, saith our Saviour, *Ioh. 10. 32*. A strange

recom-

The same portion did the Prophet *Jeremy* meet withal, *Ier. 20. 2. Then Pa-shur smote Ieremiab the Prophet.* What was the quarrell? That in the former vers. *He heard that Ieremiab had prophesied these things.* Onely for discharging his conscience, for the conscionable dispensation of Gods truth. And as sometime they smote him on the mouth, so sometime they smote him with the mouth. *Ier. 18. 18. Come let vs devise devices against Ieremiab, come let vs smite him with the tongue, and let vs not give heed to any of his wordes.* And why would they smite him with the tongue? Onely for his Conscience, and fidelity in his Ministry.

There is mention made of two false Prophets, against whom an heavy iudgement is threatned. *Ier. 29. 21. 23. Ahab, and Zedekiah,* two base scandalous debauched persons, who committed villany in *Israel*, and committed adultery with their neighbours wives. The Prophet *Jeremy* he out of conscience fulfills his Ministry, and see how lightly fingered

fowle heavy fist, *Passur* is a club fisted fellow, and the spitting adders of the world will smite their sting deep. Suppose a good conscience may speed better, as having the protection of Christ, an government, yet this it must reckon upon, and it must account of the hardest. Therefore think beforehand before you meddle with it, how you can beare the fists and blowes of sinners, if ever you should come vnder them.

I may say here as our Saviour did to the sons of Zebedeus, *Mat. 20. 30. 21. 22. Ye know not what ye aske. Are ye able to drink of the cup that I shall drink of, & to be baptized with the baptisme that I am baptized with?* Many say they desire to enter the courses of good Conscience, but doe not well know nor well weigh what they desire. Consider with your selues, Are ye able to drinke of the cup that a good conscience shall drinke of? Can ye be baptized with the baptisme that a good conscience must be baptized with? Can ye endure the smart of *Ananias* blowes? Can ye beare the load of *Passurs*.

recompence for good workes, and yet oft-times the best recompence, and reward that the world can afford good workes, & a good Conscience, stones and strokes. And if so be that feare of law, and happy gouernment binde their hands, yet then will they bee smiting with the tongue: and if the law keepe them in awe for smiting on the mouth, yet then will they doe what they dare, they will smite with the mouth.

Psē 1.

A faire Item to all that meane to undertake the profession and course of good Conscience. Doe as many doe in case of marriage, before they affect the person, they first consider how they like the portion. So here, before thou meddle with good conscience, thinke with thy selfe what is her portion, and if thou like not that, it is but a folly to thinke of a good Conscience. Doe as our Saviour advises, *Luk. 14. 28.* Sit down first and count the cost, and whether thou be able to endure that cost or no. *Ananias* hath a fierce spirit, and a fowle

mies may as soone cracke a flint with their knuckles, as by their violence and injuries drive thee from a good Conscience. Get an *Ezekiels* face. *Ezek.* 3. 9. Make thy forehead as an Adamant, harder then a flint. Steele, & flint thy face with all heroicall resolution. A face of *Aesh* will never endure, but a face of flint will hold *Ananias* fisttack, let him strike while he wil, he shall sooner batter a flint with his fistt, then stir a resolved conscience out of its station.

But beleue mee, these be hard things to vndergoe, who will be able to abide such hard measure, how therefore may one grow to such resolution, to abide the worlds fistts, and the smart of their smiting.

1. Consider that Conscience hath fistts as well as *Ananias*. 1. *Sam.* 24. 5. and 2. *Sam.* 24. 10. *Dauids* heart smote him. And what are *Ananias* his blowes on the face, to the blowes of Conscience at the heart? One blowe on the heart, or with the heart is more painefull then an hundred on the face, and as

Rehoboams

Quest.

Ans.

Passions club-fist? Think vpon this afore hand, & weigh it well, this is that you must make account off, that will set vpon the courses of a good conscience.

Is this the portion of a good Conscience, see then, what a great measure of Christian resolution they shall need to haue, that take the profession of it vpon them. Be shod with the shoes of the preparation of the Gospell. *Ephes. 6. 15.* Growe marveilous resolute, to harden thy selfe, and to harden thy face against all enemies fists, & blowes whatsoeuer, that though *Ananias* should dash thee on the face, yet he might not dash thee & thy good Conscience out of Countenance. Thus did our Saviour. *Isa. 50. 6. I gaue my backe to the smiters, and my cheeks to them that plucked off the haire, I hid not my face from shame, and spitting.* But how was he euer able to endure all this? See *vers. 7. I haue set my face like a flint, and I know that I shall not bee ashamed.* So must thou doe that meanest to keepe a good Conscience. Get a face, and a forehead of flint, that enemies

Better ten blowes onē the face, then one on the heart. Better an hundred from *Ananias*, then one from Conscience, that will lay on load; let the world smite, yet mine heart smites not, yea, that stroakes and comforts, whilst the world strikes & threatens. Therefore being smitten in case of conscience, rather then giue out, do as our Saviour bids in another case. *Mat. 5. 39. Who soeuer shall smite thee on the right cheek, turne to him the other also.*

2. Consider that in the next Verse, *God shall smite thee.* God hath smiting fits as well as *Ananias*. Let him smite, but yet there will come a time that God shall smite him : God will call smiter to a reckoning.

3. Consider that of *David. Psal. 3. 7. Thou hast smitten all mine enemies upon the cheek bone, thou hast broken the teeth of the vngodly.* God will not onely smite the enemies of his people, but will smite them with disgrace, as it is a matter of vile disgrace to haue a boxe on the cheek, and he will giue them
 V such

Rehoboam speakes of himselfe. 1 King.

12.10. so Consciences little finger is thicker, heavier, and more intollerable then both *Ananias* his hands, & loynes. Now then here is the case. If *Paul* will stand to his Conscience, then *Ananias* his fists will be about his eares. If *Paul* doe forsake or flawe good Conscience for feare, or for the favour of *Ananias*, then will consciences fists be about his heart. Now then if no remedie but a man must haue blowes, it is good wisdom to chuse the lightest fist, and the softer hand, and to take the blow vpon that part that is best able to beare it with most ease. The face is better able to abide blowes then the heart, and *Ananias* his blowes are but fillips to the clubbing blowes of Conscience. Wee would scarce iudge him a wise man, that to auoyd a cusse on the eare, would put himselfe vnder the danger of a blowe with a club. Here is that then that may make vs to compose our selues to patience, and to growe to an hardines, and a Christian resolution.

better

are carried with. Therefore out of this insolent Injunction of *Ananias*, wee may in the second place obserue:

The heady violence, and impetuous iniustice of the aduersaries of good Conscience. Smite him on the mouth. A man would not imagine that hatred, and malice against goodnes, should so transport a man, as to make him run into so much, so open, so grosse Iniustice. Doe but examine the fact, and you shall see a strange deale of iniustice therein.

1. Who is he that bids smite? The high Priest. He had a better Canon to liue by. *Mal. 2. 6. He walked with me in peace and equitie.* So *Leui* walked, and so should Gods Priests walke also. And that Canon of *Paul* for the Ministry of the Gospell, held no lesse good for the Ministry of the Law, That he should *not be soone angry, no striker.* Tit. 1. 7. How haps it then that the high Priest is thus light fingered. *Smite him on the mouth?* Oh! shame that such a word should come out of a Priests, especially the high Priests mouth.

V 2

2. Who

Good Conscience.

such a *dust* on the mouth as shall dash out their very teeth; he will lay heavy and disgracefull iudgements vpon them, as he did vpon *Absolom*, of whom *David* speaks.

May it ever bethy lot to see good Conscience vnder the fists of smiters, be not discouraged, start not, stumble not at it. Bee not readie to inferre; It is in vaine to cleanse a mans conscience, and wash his hands in innocency. But consider, that this hath bene ever the worlds madness, and the auncient lot of a good Conscience, either to be smitten with aduersaries hands, or varlets tongues.

CHAP. XVII.

The impetuous iniustice, and malice of the aduersaries of a good Conscience.

AS we have seen the entertainment
A good Conscience meets withall
in the world, so wee may here further
see the inordinate violences that the enemies and haters of good Conscience
are

wrongfully, & in an open Court of Iustice. What an indecent thing for a Iudger to go to cuffes on the Bench? What an intemperate, and a vindictive spirit argues it? But what is the Indecency to the Iniustice? And what iniustice to that which is done vpon the Bench? Of all wormwood that is the most bitter, into which iustice is turned.

4. *For what is the blow giuen?* For a good Conscience. What? And hath Gods high Priest no more Conscience then so? His place teaches him to be a protector, defender, and an encourager of good conscience. His whole office is matter of Conscience, and will he that should teach, maintaine, and encourage good Conscience, will hee smite men for good conscience. What is this but *Isa. 58.4. To smite with the fist of wickednesse?*

5. *When is the blow giuen?* When he is beginning to plead his owne innocency, and to speake in his owne defence. More Iniustice yet. Did not *Nicodemus*

2. *Whomust be smitten? Paul an Innocent.* Fowle iniustice. Questionlesse if *Paul* had offred such measure but to *Ananias* his dog, to haue smitten him for nothing, but out of meere spight, *Ananias* would haue iudged him a dogged fellow. And will *Ananias* vse an innocent person as he would be loth a man should vse his dog.

3. *Where must this blow be giuen?* In open Court, where they were all Conuened to doe iustice. Still the worse. If he had commanded him to haue been smitten in his private parlour, it had bin vniustifiable, but to smite him in open Court, and to doe iniustice in the place of Iustice, this is deepe iniustice. The place he sate in, the gravity of his person, Gods high Priest, the solemnitie of the administration of iustice, all these might haue manacled his hands, and haue a little tempered, and bridled his spirit. A fowle indignitie for the *Iudge of Israel* to be smitten on the cheek. *Mic. 5. 1.* As fowle an iniquitie for a *Iudge of Israel* to smite on the mouth.

wrong.

ter depth of Iniustice can we imagine? An hundred to one but *Ananias* was one of the Sanhedrim, which at that time when the officers not having apprehended Christ, fell a cursing the people, *Ioh. 7. 49. This people that knowes not the law is cursed.* Vpon which speech *Nicodemus* seemes to meet kindly with them, *V. 51. Doth our law iudge any man before it heare, & know what he doth.* As if he had said, Doe you glory in the knowledge of the law, & are they cursed that know not the law, what then are they that knowing the law, goe directly against it? Are the people, *Ananias*, cursed that know not the law, what art thou thy self then who knowest both Gods law and *Cæsars*, and yet through malice against *Paul*, sinnest against both? Vniust & malicious proceedings, God will not let them haue the honour so much as of the colour of formality, & legality in their courses. But they shall so be carried, that the madnes & malice of the, may lie manifestly open to the view of al the world.

speake reason. *Ioh. 7. 51.* *Doth our law iudge any man before it heare him.* Nay, if *Ananias* haue no regard to Gods law, as it seemes he hath but a little, that will smite a man for good Conscience, yet what will he say to *Cæsars* law? *Act. 18. 25.* *Is it lawfull for you to scourge, and so to smite, a man that is a Roman and vncondemned, and vnheard?* To iudge & condemne a man vnheard, is deepe Iniustice, but farre deeper to punish, and execute him. Will he hang a man, and then try him? Loe here indeed a right vnrighteous Iudge, that feares neither God, nor man, that regards neither Gods law, nor *Cæsars*.

To haue done by *Paul* as *Gallio* did. *Act. 18. 14. 16.* When *Paul* was about to open his mouth, to driue him & the rest from the iudgement-seat, this had bin iniustice, but when *Paul* opens his mouth to speake for himselfe, for *Ananias* to stop his mouth, & to stop it with his fists, to stop his mouth, & smite him on the mouth both, when hee was to speake in his owne defence, what greater

Gospel, so hurries adversaries, that it transports them beyond all bounds of common equity, common honesty, the gravity of their persons, and places; so as neither law of God, nor law of man can restrain their violence, and impetuousnes. No boundes can keepe a malicious spirit within compasse. It makes men forget common civilitie, and carries men beyond all *Decorum*, even that *Decorum* their place, and office calls for. *Bonner* cannot content himselfe to iudge, and condemn Gods servants to the fire, it satisfies him not to be their Iudge, but hee must be taking the Beadles, or the Hangmans office out of his hand to, & he must be whipping them with his owne hands; And malicious *Story* forgetting the gravity of his Doctourship, must be throwing Fagots at the faces of the Martyres, when bound to the Stake to be burned. What is to be *absurde*, and *unreasonable*, if this be not: Murtherers, and bloody cut-throates shall finde more legall and formall proceedings at their hands.

quæ Ecclesiæ sanguinaria & hypocrisiam: Nam in politica iudicium est aliud quid humanis rebus. Nullum tum in manu latro ad supplicium rapitur, quia aliquam commiserationem tanguntur homines: Sed cum falsa illa, et sanguinaria ecclesia in filium veræ ecclesiæ incidit, monitio ei est effundisse sanguinem, etiam maledicit, excratur, & invenietur, & in miserum cadaver scissit itaq; ira falsa eccle-

6. *By what authority is the blow given? Ananias commanded them. Yea, but Mal. 2. 7. The Priests lips should preserve knowledge, & they should seeke the law at his mouth.* And should they that should seeke the law at his mouth, against all law at his command, smite men on the mouth? It was too much that *Gallio* did, and the holy Ghost leaves a deepe disgrace vpon him for it. *Act. 18. 17.* that he would suffer others to smite *Sosshe-nes*, and *not to care* for it. It was too much that *Ahab* suffers *Zidkiah* to smite *Micaiah*, and to breake the Kings peace in the Kings presence, he should haue condemned him at least to loole his hand, for striking before the King. But here is a worse matter, he not onely suffers it, but commands it to be done. *Ananias* commanded to smite. Vniustice *suffred* by authority is too much, but vniustice *commanded* by authority, that is farre worse.

Use 1.

*Non est
crudelior in
orbe terra-
rum ira,*

It shewes the truth of *Pauls* phrase.
2 Thess. 3. 2. Vnreasonable men, or absurd
men. Malice against the truth, and the
Gospel.

of the malice of his heart, then of the truth of his Prophecy. There bee no such horned beaſts that puſh ſo dangerously againſt Gods true Prophets, as Sarans falſe Prophets are. *Ier.* 20. *Jeremy* is buffered and ſtooked, and who is the deed-doer? *P. Aſhur* the Prieſt. See *Ier.* 26. 8. 11. 16. The Prophet findes more reaſon and faired dealing from the Prieſtes, and the people, then frō the Prieſts and the Prophets. Theſe were fiercely bent againſt him, and nothing would quench the Wolueſthirſt, but the Prophets blood. *Pilate* can finde no fault in *Chriſt*, yea ſeekes to deliver him, but the chiefe Prieſts and the Elders perſwaded the multitude that they ſhould aſke *Barabbas*, and deſtroy *Ieſus*. *Mat.* 27 20. How woeful a caſe was it, that more Juſtice and equity ſhould bee in an heathen *Pilate*, then in the Prieſts? How wel would it haue become them to haue ſticked, and ſtoode for *Chriſt*, if *Pilate* had ſought his life, rather then that an heathen ſhould pleade for him, whileſt thoſe that glory that they

*fie, & furor phari-
saicus est
furor plane
diabolicus.
Luther in
Gen. cap. 4.*

Vse 2.

Doct. 3.

Good Conscience.

hands, then the maintainers of the Gospell, and Gods truth shall doe at their tribunals. To bee sure *Barabbas* shall find more favour, and lesse hated then *Christ*.

Iudge by this what may be lookt for, if euer the Romish *Ananias* should get head amongst vs again. *Ananias* his spirit liues stil in that chaire of pestilence. If ever therefore we should come vnder his fingers, looke neither for law nor reason, honesty, nor equity, look for nothing but the weight of his fists.

Thus haue wee seene enemies impetuoufnesse in this point, and we may yet see it a little more in the next. Therefore further in the third place obserue.

Ananias commands to smite *Paul*. A false Priest to smite a true Apostle. Neuer do Gods faithfull servants suffer harder measure then from such. Who smites *Micaiah*, but that counseit Enthusiast *Zidkiah*? 1. Kin. 22. Well might he come in with his horns. They were emblematicall, and better figures of

feit friends, and amongst those stil they be the bitterest, whom it behooved to bee the best. The bitterest enemies against the Church, are those within her owne bowells.

Ananias was an vsurper of the office of the Priesthood, and marke how he carries himselfe in the place. Hee commands *Paul* to bee smitten. Vsurers commonly are smiters, and vsurpation is vsually attended with violence. Such as the entrance, such the administrati-on. We see it true in *Abimelech*, and *Athaliah*. That as it is said of Pope *Bonif.* the eight, that he *entred like a fox, raigned like a lyon, &c.* So was it with *Ananias*, he had a foxes entrance, hee came not to the Priesthood by an hereditary succession, but as the fashion then was, by simony, bribery, and flattery, and now see how he raigens like a Lion, and commands *Paul* to bee smitten on the mouth. An ill entrance into any place of office in Church, or Commonwealth, cannot promise any good in the administration thereof.

See

Doct. 4.

*Integritas
presidentis
nim est sa-
lus subdito-
rum, prin-
cipatus au-
te quæ am-
bitus occu-
pavit, gi-
amif maris-
bus, atque
actibus non
offendit ap-
puit tamen
missi sui
est permissi-*

Good Conscience.

they are the Priests of God, should seeke the murther of Gods Son. What a pittifull case that *Pilate* should be the Jew, and the Priests the Heathens? Therefore is *Pauls* Preface in his answer before *Agrippa* worth the noting. *Act. 26. 2. I thinke my selfe happy King Agrippa, because I shall answer for my selfe this day before thee, Why, what was Agrippa?* Hee was an Heathen man. Why then should hee thinke himselfe happy to answer before him? Had he not been happier if he might haue answered the matter before the high Priest? No; for *Agrippa* giues him liberty to speake for himselfe, *Act. 26. 1. Then said Agrippa to Paul, Thou art permitted to speake for thy selfe.* But *Ananias* the high Priest layes him on the mouth when hauing leaue he begins to speake for himselfe. There is more hope of reason, and faire proceeding from heathen *Agrippa*, then from *Ananias*. There be no such virulent, and violent enemies against Gods truth and servants, as are degenerate, & counter-
feit

full comet, and many other prodigious things before the same. Nowe if the Iewes had had hearts to haue considered it, this cordiall malignity on euery hand against good Conscience was as sad a Prognosticator of their approaching ruine, as any blazing star, or terrible sight whatsoeuer. It is an ill presage of a Nation going downe, when once good Conscience is sifted down.

CHAP: XVIII.

The severity of Gods iustice vpon the enemies of good Conscience, and the vsuall equity of Gods administration in his executions of iustice

Thus haue we seene *Paul* sifted, and layd on the mouth. How doth *Paul* now take this blow at *Ananias* hands? He smites not againe, nor offers to repell one violence with another; he had learned of Christ rather to haue turned his other cheek to him. But yet though he smite him not with the fist, yet hee smites with a checke and

osus exem-
plo: & dis-
ficile est vt
bono pera-
gantur ex-
istat quæ ma-
lo sunt in-
ducta prin-
cipio ex
D:cret.

Doct. 5.

Odium in
veritatis
professoris
tandem
subversores
omnia tela
& odium
in hos Bed.
host gent.
Angl. l. i.
c. 14.

Good Conscience.

See what woefull times here were, what bitternesse, what madnesse against a good Conscience. And these were the times that did a little fore-run the farall and fearefull ruine and desolation of Ierusalem, and the Nation of the Iewes. A. nani as his deadly hatred of goodnesse, and a good Conscience was a bud of the fig-tree that the particular iudgement of Ierusalem was cued at the doores. When the rod is blossomed, and pride hath budded, and violence, specially against good conscience is risen up into a rod of wickednes, then may it truly be said, Behold the day, behold it is come, The time is come, the day drawes neere. Ezech. 7. 10. 11. 12. By Bede describing the ancient destruction of this kingdom of Brittain, this is made a forerunner thereof, I be hatred of the professors of the truth as of subverters, all in the spite and hate was against them. Our Saviour tels his Disciples, Luk. 2. 1. 1. of fearfull sights and great signs that should be from heauen, before the destruction of Ierusalem: And so there was a fear-

full

smite, but *God shall smite*. As if he had sayd, well *Ananias* thou hast smitten me, heare now what thy doome f. om God is, I am sent to thee with heavy tydings, God will call thee to a reckoning for this blow, and Gods hand is ouer thine head to pay thee in thine owne kinde. So then from the whole learne thus much.

Christian patience though it binde a mans hands, yet doth it not alwaies binde a mans tongue. Though it lay a law vpon a man to forbear violence, yet layes it not a law vpon him alwayes to enioyne him silence. Though a man in *Pauls* case may not strike, yet hee may speake. Though Religion pinion a mans armes from striking, yet doth it not sow and seale vp a mans lips from speaking. *Ananias* hath smitten *Paul* on the face, and if please him to haue another blow he will not resist him, he hath his other cheek ready for him, if his fingers itch to be doing, but yet for all this, though *Paul* hold his hands, he doth not hold his peace. Indeed Christs

and a iust reproofe for his violence, And so may a man smite without transgression, and without revenge. *Ps. 141. 5. Let the righteous smite me, it shall not breake mine head. So may a man smite and yet bee a righteous man. These blowes are not to breake heads, as *Demetrius* his blowes are, but these are to breake hard hearts. Thus *Paul* smites without transgression of the bonds of meekenesse and patience. And so we are now come to the third main point in the Text, *Pauls* zealous answer, and contestation.*

Verse 3. *Then sayd Paul vnto him, God shall smite thee thou whited wall.*

The contestation is contained in the whole verse. And in this contestation we haue a denuntiation of iudgement, and that happily by a Prophetical and an Apostolicall spirit, prophesying to him what should befall him; not an imprecation out of a private spirit stirred with a desire of revenge. *God shall, or will smite*, not, I pray God smite, or I hope to see the day when God shall

smite

ceeded against, as *Agrippa* did to *Paul* Acts 26.1. *Thou art permitted to speake for thy selfe.* This in generall, more particularly, in this *Denunciation*, Consider the iudgement denounced, that is this, *God shall smite thee.* From which we may obserue two things. First:

See Gods iudgements, and the severity of his iustice against the enemies of a good Conscience, and his faithfull servants. Ananias smites Paul, and for his good Conscience, and what gets hee by it? God will smite him, and giue him as good as he brings. *God will smite smiters. Ananias smites Paul,* and God will smite *Ananias*; yea, and God did smite *Ananias*, for hee was afterwards slaine by *Mannius*, one of Captaines of the *Iewes*.

It is a dangerous thing, not to smite when God commands, 1 *King.* 20.35. 36. He that would not smite a Prophet when God commanded, was smitten with an heavy iudgement. It is no lesse dangerous to smite when God forbids smiting. God hath an heavy hand for

X 2 those

precept is well knowne, *Matth. 5. 39. Turne the other cheek also*, but yet for all that see what his practice was when he was smitten, *Ioh. 18. 23. Iesus answered him, If I have spoken evill beare witnessse of the evill, but if well, why smitest thou me?* And yet his precept and practice doe not interfere, nor crosse shinnes. For though by his precept he forbids vs to retaliate, or recompence injury with injury, out of the heate of a vindictive spirit: yet by his practice he warrants vs in cases of iniurie to make a manifestation both of our own innocency, and others iniustice. Religion bindes no man to be a Traitor to his owne innocency, and the iustice of his cause, and by silence to abet others iniustice. With a good Conscience may a man speake, so long as he speaks as *Paul* did before *Festus*, *Acts 26. 25. The words of truth and sobernesse*. So a man answer truly, soberly without tackses of gall, and impatient touches of revenge. Christ and Religion say to man convented, and iniuriously proceeded

and to slay him. Thus will God reach Egyptians to be meddling. *Passur* smites *Jeremy*, *Ier.* 20. 2. What got he by it? The heavy stroke of Gods hand vpon himselfe, and all his friends, *vers.* 3. 4. 5. 6. *Herod* was a smiter too, *Acts* 12. 1. 2. *Hee* stretched forth his hands to vex the certaine of the Church, and he killed *James the brother of Iohn with the sword.* And what became of him in the end? *Sequer.* 23. *The Angell of the Lord smote him, and he was eaten up of wormes, and he gaue up the Ghost.* It is said of *Ionas* his gourd that a worme smote it, and it withered *Ion.* 4. That was much that a worm should so soon smite the gourd. But when men will bee smiting Gods people, and his Prophets for a good Conscience, and when *Herod* will be so busie as to smite Apostles, God can send not onely an Angell, one of his most glorious creatures, but even a base worme, even one of the weakest creatures to smite *Herod*, and eate him both. *Iereboam* stretches forth his arme against the Prophet, *1. King.* 13. and his

X 3

arme

thole that are so light fingred, and hee will giue them blow for blow that will be smiting his for a good Conscience.

Touch not my annoynted, nor doe my Prophets no harme, Psal. 105. 15. Hee that touches them, touches the apple of Gods eye, *Zach. 2. 8.* So hee that smites them, smites the apple of his eye. The eye is a tender place, and sensible of a little blow. God will not take a blow on the eye, nor beare a blow on his face at the hands of the proudest enemies of them all, and though we must turne the other cheek, rather then smite againe, yet the Lord to whom vengeance belongs, will take no blowes at their hands, but if they will be smiting, they shall bee sure to heare of him to their cost.

You shall see Exod. 2. 12. an Egyptian smiting an Israelite. It becomes none better then Egyptians to be smiting Israelites. *Moses* spies an Egyptian smiting of an Hebrew. What gets the Egyptian in the end? See verse 12. God stirs vp the spirit of *Moses* to smite him, and

and a runne-away. Thus he smote David with his tongue. What followes? See vers. 38. *And it came to passe about ten dayes after, that the Lord smote Nabal.* And how smote he him? *That he dyed.* So Zach. 14. 12. *Their tongue shall consume away in their mouth.* What might the reason be of that iudgment? Because happily many that cannot, or dare not fight with their hands, for feare of the law, yet fight against Gods Ministers and his servants with their tongues: Well, God hath a plague to smite such smiters. Though they smite but with the tongue, yet God wil smite them, & giue them their portion with the rest of the adversaries of the Church. And if God will not spare such smiters, how much lesse will hee spare such as smite with the sword?

Tertour to all smiters, eyther with hand or tongue, Smite on, goe on in your malicions courses, doe so, but yet know that there is a smiter in heaven that will meet with you. *Had Zimri peace who slew his Master?* So said Iezabel

X 4

to

vse 1.

arme withers, he doth but threaten to smite, and God smites him. How much more when *Herod* stretches forth his hands to vex the Church, & to smite Gods Ministers, will God not onely wither them, but smite him as *Sampson* smote the Philistines, *hippe and thigh*, and make them a rotten, and a stinking spectacle to all malicious smiters to the worlds end.

Thus is that true which the Prophet implies in that speech, *Esa. 27. 6. Hee bee smitten him as bee smore his smiter?* Marke then Gods dealing, he vies to smite smiters.

Neither is this true onely of smiters with the fist, and with the sword, but it is also true of those smiters, *Ierm. 18. 18. Come, and let vs smite him with the tongue.* Euen such smiters will God smite also, as we may see there, *verse 21. 22. 23.* Thus God met with *Nabal. David* sends for reliefe to him vpon his festival day, and he instead of an almes falls a rayling on him, and calls him, in effect, a Rogue, a Vagabond, and

them that rise against him, & of them that hate him, that they rise not againe. God saw that of all others Levi would bee most subiect to the blowes of fists, and tongues, and therefore hee is fenced with a blessing for the nonce, to make smiters feare to meddle with him, or if they will needs meddle, yet to let them see that it were better to wrong any other Tribethen that, God would smite them, and smite them to the purpose, that shall offer to smite him.

Here is that which may make Gods people comfortably patient, ynder all the wrongs & iniuries of smiters in any kinde. Here is that may make them by patience to possesse their soules, and may make them hold their hands, and their tongues from sinning. Smite not thou, God will smite smiters. Indeed when wee will be smiting, wee prevent Gods smiting, & so they haue the easier blowes by the meanes: For what are our blows to the Lords? Do as Christ did, *1 Pet. 2. 23. Who when he was reviled, reviled not againe, but committed himselfe*

to *lehu*, and so may it bee said in this case. Search the Scriptures, search the Histories of the Church; Had euer any smiter peace which lifted vp either hand, or tongue against any of the Lords people? Did smiters euer scape scot-free? Had they any cause to brag in the end? Had they euer any cause to brag of the last blow? Did *Herod* prosper that smote *Iames* with the sword; Did *Ananias* prosper that smote *Paul*? Did the *Egyptian* prosper that smote the *Hebrew*? Did *Doeg* prosper who was a *tongue-smiter* as well as an *hand-smiter*, *Psal.* 51. Oh consider this you that dare lift vp your hands and tongues against a good Conscience, & be afraid of Gods smiting hand, tremble to meddle in this kind. Learne to hold your hands and tongues, vnlesse ye long to feele Gods smiting hand. Especially take heed of smiting Gods Ministers in any kinde. *Deut.* 33. 11. *Leui* hath a strange blessing, *Blesse Lord his substance, and accept the worke of his band, smite through the loynes of them*

David returns in peace, and *Psal.* 3. 7
 blesses God for *smiting his enemies upon the cheek bone*. How did the Egyptians oppress, and smite the poore Israelites, *Exod.* 2. 11. and *Exod.* 5. 14. But at last *Exod.* 12. God smites the land of Egypt, and the first borne, & *Exod.* 15. 6. *dasheth in peeces these smiters*. See how hard it went with *Israel*, *1 Sam.* 4. 10. 11. And the Philistims fought, and *Israel* was smitten and there was a very great slaughter; for there fell of *Israel* thirty thousand footmen, and the Arke of God was taken. Behold what a terrible blow here was given: The Priests slaine, and the Arke captived, as if God himselfe had bene taken prisoner, and yet at last, *1 Sam.* 5. 6. God smites these smiters, But the hand of God was heavy upon them, and smote them with Emerods, yea as David sings, *Psal.* 78. 66. Hee smote his enemies in the hinder parts, he put them to a perpetual reproach. Hee smites them reproachfully. Sometimes he smites enemies on the cheek bone, *Psalms.* 3. 7. Sometimes he smites them,

selfe to him that iudges righteously. It is best leaving them to the Lords hand. Pray for thy smiters, that God would giue them smiting hearts, that their hearts may smite them for their smiting, pray to God if hee see it good they may be so smitten. This is a revenge will stand with charity. Yet it not, leaue them to God who best knowes how to smite smiters.

It is great comfort against the sore afflictions of Gods Church at this present. The enemies of the Gospell haue smitten Gods Church with a sore blow. Well, yet let vs not bee out of heart, the time will assuredly come, that God will smite these smiters. The time will vndoubtedly come, when God will smite that whited wall, that Romish *Ananias*, that scarlet whore that animates and sets aworke those smaiters. It was low with *David* when he fled from *Absalem*, and was glad to receiue reliefe from the childre of *Ammon*, 2 *Sam.* 17. 27. But chap. 18. 1666 smites *Absalem* with three darts, and

David

thee, or plague thee, but *God shall smite thee*, to teach that God doth not only iustice vpon sinners, but that there is a *retaliation* in Gods iustice, a recompensing with the like. That looks as among the Iudicials of the Iewes there was a law of retaliation, *Eye for eye, tooth for tooth, hand for hand*, That if a man wronged another with the losse of an eye, he was not onely to bee punished, but to be punished in the selfe same kinde, to loose an eye himselfe; so the Lord for the most part followes the same course in dispensation of Iustice. If men *smite*, God will not onely punish, but *smite*.

That looks as it is in the case of obedience, so is it in the case of sin. When men yeeld obedience to God, hee not onely rewards their obedience with a recompence, but with a recompence of *Retaliation*. Prov. 3. 9. Honouring God with the increase of the fruits, is honoured from God with recompence of the increase of the fruites. *Abraham* spares not his seed, therefore

God

them in the hinder parts, both are disgracefull and reproachfull, but the latter the worse, a disgracefull thing to be scourged and whipt like boyes. Antichristian smiters doe prevaile, and happily may yet much more, and may giue yet forer blowes, but yet as in *Nebuchadnezars* dreame, *Dan. 2. 34.*

35. The stone cut out without hands smote the Image vpon the feet, and brake them to pieces, so that the iron, brasse, clay, gold, all became like the chaffe of the summer threshing floores; So will Christ in his good time smite these smiters, so that their place shall be no more found.

God shall smite & bee. Obserue the marvelous equity of Gods administration in the executions of his iustice. God first his punishments to mens sinnes. Here we see the truth of that, *Math. 7. 2. With what measure yee mete, it shall be measured to you againe.* If *Ananias* smite *Paul*, God will smite *Ananias*. *Smiting* was his sin, *smiting* shall be his punishment. *Paul* sayes not God shall iudge thee.

their punishment was after the same manner, fire descended from heaven. It is vnnaturall for fire to come downwards. They sinne vnnaturally, fire comes downe vnnaturally. The *Philistims* not onely smite *Israel*, but they doe it with a *spightfull heart*, & meere-ly for *Vengeance*. *Ezek. 25. 15.* Therefore *ver. 17. I will execute great vengeance vpon them with furious rebukes.* Vengeance for vengeance, manner for maner. Such was the late remarkable Iustice of God vpon that popish Conventicle in the Citie, many of that crue were fallen from God, and fallen from the truth; the Lord slaughters them by a fall. A fall was their sinne, a fall was their death, there was a fall for a fall.

2. Gods punishments are in the *same kinde*. Looke in what kinde the sinne is, of the same kinde is the punishment. *Sodoms* sinne was in fiery lusts, they were in their sinne set on fire from hel. Their punishment was of the same kinde. God raines downe fire from heaven vpon them. A fiery sinne, and a fiery

God will multiply his seed. *Gen.* 22. 16.
17. It was in *Dauids* heart to build God
an house, therefore God will build
him an house 2 *Sam.* 7. 2. 5. 11.

Thus it is also in the case of sinne;
this is the rule the Lord proceeds by
often in his Iustice, to meet with wicked
men in their kinde. As with the mer-
ciful he shewes himselfe mercifull, so with
the froward hee will shew himselfe frow-
ard. *Psal.* 18. 25. 26. And if men will
walke contrary vnto him, he will walke
contrary vnto them. *Leuit.* 26. And hee
will crosse them that crosse him. And
those that will not heare when he calls,
he will not heare when they call. *Pro.* 1.
24. 25. For the better cleering of this
point, we may see the truth of it in di-
vers particulars.

1. Gods punishments are in the same
manner. The same manner of sinne, the
same manner of punishment. *Ananias*
finites *Paul* in a barbarous and a mali-
cious manner, he himselfe was cruelly
smitten, and slaine. The sinne of the
Sodomites was a sinne against nature,
their

ruell upon the waters, and fountaines of waters, and they became blood. And! heard the Angell of the waters say, Righteous art thou O Lord, &c. because thou hast iudged thus, for they haue shed the blood of Saints and Prophets; and thou hast giuen them blood to drinke. Where not onely the Iustice of God, but also the equity thereof is magnified, not only because God had iudged, but because he had iudged thus. Againe, the Egyptians destroy the males of the children, God meetes with them in their kind, he smites the first-born through out all Egypt. The Egyptians drown the Israelites Infants in the waters, God payes them in their kinde, he drowns the Egyptians in the waters of the red sea, there is drowning for drowning, and waters for waters, Nadab and Abihu, sinne by fire, and Levit. 10. 2. there went out fire from the Lord, and deuoured them.

How many fires hath the Whore of Babylon kindled, wherein she hath consumed to ashes the Saints of God, God

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fiery punishment. Memorable in this kinde was the Iustice of God vpon that notorious, and fiery persecutor, *Stephen Gardiner*, who would not sit down to dinner till the newes came from *Oxford* of the fire set to *Ridley*, and *Lai-mer*, but before his meale was ended, God kindled a fire in his body, which ere long dispatcht him, and made him thrust his tongue blacke out of his mouth. Such was Gods Iustice vpon *Adenibezek*. Iudg. 1.7. in the cutting off his thumbes, and his great toes. *Three-score & ten Kings, hauing their thumbes, and their great toes cut off, gathered their meate vnder my Table. As I haue done, so God hath requited mee*; God hath met with me in mine owne kinde, hee hath paid me with mine owne coyne. Thus was Gods Iustice diuers wayes vpon the *Egyptians*. They threw the *Israelites* children into the waters, and stayned the waters with *blood*, therefore God turnes their waters into *blood*. To which that place alludes. *Apoec. 16.4.5.6.* And the third *Angell* powred out his

viath

were themselves spoyled with Powder,
a sparke of fire flying into it, as they
were drying it, and preparing for their
defence.

Such is that Iustice of God threatned.
*Heb. 15, 16. Woe vnto him that getteth
his neighbour drinke, that putteth thy bot-
tle to him, and makest him drunken also,
that thou mayest looke on their nakednesse,
Thou art filled with shame for glory, drink
thou also, and let thy fore-skinne be unco-
uered, the cuppe of the Lords right hand
shall be turned vnto thee, & shamefull spu-
ing shall be on thy glory.* A good place
for drunkards to thinke vpon, especi-
ally such whose glory is their shame,
whose glory is to make others drunke.
They shall haue cuppe for cuppe, naked-
nesse for nakednesse, spuing for spuing,
As they haue made others spue and
vomit, through oppression by drinke,
so will God giue them such a draught
of the bitter dregs of the cup of his
wrath, that shall makethem spue their
very hearts out, as *ler. 25. 27. Drink,
and be drunken, & spue and fall, & rise*

will plague her with an end, suiting with her sinne, *Apoc.* 17. 16. She herselfe shall be burnt with fire; *They shall eat her flesh, and burne her with fire.* There is fire for fire, *Apoc.* 9. 12. She there darkens the light of the truth, with the smoake of heresie, and superstition; *There arose a smoake out of the pit, as the smoake of a great furnace, and the Sun and the ayre were darkened by reason of the smoake of the pit:* And *Apoc.* 18. 9. 18. there wee finde the *smoake of her burning.* There is *smoake* for *smoake.* God will make her *smoake* in the end that hath brought such a deale of spirituall *smoake* into his Church. And as that Emperor said, *Let him perish with smoake that calde smoak;* so shall she perish with *smoak* at the last, that hath put out the eyes of so many thousands with the *smoake* of heresie and superstition. This was that Iustice of God which the Papists Powder-Martyrs, *Catesby*, and some others of them were forced to acknowledge, when they who had thought to haue blowne vp the State with *powder*, were

*Eumopere-
er qui fu-
mum ven-
didit.*

first put in the fire, in an holy reuenge vpon himselfe; euen so deals the Lord very often in his Iustice; That which men haue made the instrument of their sinne, God makes the subiect of his Iudgements. *Absaloms* pride, and his weakenesse lay where *Sampsons* strength was. *Absaloms* haire was *Absaloms* pride, therefore *Absaloms* hayre, as it is conceived, was *Absaloms* halter, and whilest hee will needes spare the Barber a labour, he also spares the Hangman a labour, Such was Gods Iustice vpon *Sampson* himselfe. He can finde none to bee the pleasure of his eyes, as the Prophet speaks of his wife, *Ezek.* 24. but *Philistims*. *Iudg.* 14. 1, 2, 3. and Chapt. 16. 1. and so in the loue of a *Philistim*, *Dalilah*, he abuses his eyes. What is the issue? At last the *Philistims* put out his eyes. God punisht the abuse of his eyes with the losse of his eyes, and those eyes that loued *Philistims*, were pluckt out by *Philistims*.

Memorable in this kinde was Gods

Y 3

iustice

*no more, because of the sword which I will send amongst you. Of this kinde was that Iustice of God vpon David himselfe. He killles *Vriah* with the sword, therefore the sword shall not depart from his house; He defiles the wife of *Vriah*,, therefore his Concubines are defiled by *Absalom*. This is that Iustice, *Apoc. 13. 10. He that leadeth into Captiuitie, shall goe into Captiuitie; he that killeth with the sword, must be killed with the sword.* It was the most righteous hand of God vpon *Saul*, that hee that puts Gods Priests to the sword should fall vpon his owne sword; & iust with God that *Elymas* the Sorcerer, that would haue kept the Deputy in spirituall, should himselfe be smitten with bodily blindness.*

3. Gods punishments are oft in the same part, and member of the bodie, wherewith men haue offended. That look as renowned *Cranmer* dealt with himselfe at his Martyrdome; That hand wherewith hee had subscribed to the sixe Articles, that hand hee first

against *Ierusalem*.

Such was Gods Iustice vpon *Ieroboam*, hee stretches forth his arme against the Prophet, and the Lord withers it. He with his arme threatens to smite, and God smites him in his arme. Likethat iustice which was done vpon the Emperour *Aurelianus*, who when hee was ready to subscribe, and set his hand to an Ediſt for the persecution of the Christians, was suddenly cramped in his knuckles, and so hindred from it by the iudgment of God.

I may not here omit that notable instance of Gods Iustice vpon *Redolph*, Duke of *Svevia*, hee whom the Pope stirred vp against his lawfull Lord and Soueraign, against his Oath to vsurpe his Crowne, and Empire. This *Redolph* in his Warres for the Empire, was wounded in the right hand, of which wounded, and at his death acknowledged Gods Iustice in these words; *Yow see*, saith he to his friends, *here my right hand*

wounded.

T 4

*Enseph. lib. 7.
cap. 29.*

iustice vpon that French King *Henry* the secōd, who in a rage against a Protestant Councellor, committed him in to the hands of one of his Nobles to bee imprisoned, and that with these words, That *hee would see him burned with his owne eyes*. But make the iustice of God within a few dayes after, the same Noble man with a Launce put into his hands by the King, did at a Tilting run the saide King into one of his eyes, whereof he dyed.

Of this kind was the Iustice of God, vpon *Zachary, Lake 1*. Offending with his tongue in that question, *How can this be*, he is punished with the losse of the vse of his tongue, and speech for a time. The rich gluttons tongue had denied *Lazarus* a crum, therefore it is denyed a drop of water. The same glutton had abused his *tongue* in gluttony, and therefore his *tongue* hath a peculiar torment in hell. So those *Zach. 14. 12*. had their *tongues consumed in their mouths*, like enough as with their hands so with their tongues they had fought against

her death, *verse 26.* The Lord *Deu. 28.*
 27. threatens the *botch of Egypt*, and how
 frequently is the sinne of vncleannesse
 smitten with the *French botch*, the fruit
 of the sinne? How frequent are the
 examples of Gods Iustice vpon drun-
 kards, drunkennesse their sinne, and
 drunkennes their death. And so that
 Proverbe is often verified. *Prov. 5. 22.*
His owne iniquities shall take the wicked
himselfe, and he shall bee bolden with the
cordes of his finnes.

5. The equitie of Gods Iustice ap-
 peares in this, when he makes *the place*
 of sinne, *the place* of punishment. Wee
 haue frequent examples of this in
 Scripture. This was threatned *Abab.*

1 King. 21. 19. In the place where dogges
 licked the bloud of *Naboth*, shall dogges
 licke thy bloud. And this was made
 good. *2 King. 9. 26.* In *Tophet the place*
 where they had slaine their Sonnes,
 and Daughters; would God slay the
Iewes Ier. 7. 31. 32. And as their houses
 were the places of their *sins*, so should
 their houses bee the places of their pu-
 nishment.

Videtis manum dexteram meam de vulnere sanciam.

Hac ego iurans Dominum meo Henrico vt non noceret nec insidaret glorie eius.

Sed in Sio Apostolica Pontificumque p. titio ne ad id adduxisset inuicem

transgressor bonere inibi inder-

bitum vsurpare. Quis igitur finis

nos excep-rit, videtur quatinus

nam vnde inuicem

violant mortale hoc vulnus

accept. 56c Morn. Myss

in q. p. 256

Good Conscience.

wounded, with this right hand I sware to my Lord Henry the Emperour. But the command of the Pope hath brought me to this, that laying aside the respect of mine Oath, I should vsurpe an honour not due to me. But what is now come of it? In that hand which hath violated mine Oath, I am wounded to death. And so withanguish of heart he ended his daies. An example so much the rather to be marked, that men may see how God blest the Popes blessings, and his dispensations with Oathes, especially, when they are giuen to arme men to rebell on against their lawfull Soueraignes.

4. The equirie of Gods Iustice appeares in that. *Prou. 26. 27. Whoso diggeth a pit shall fall therein, and hee that rolles a stone, it will retarne vpon him.* Such was Gods Iustice vpon Haman, he made a gallowes for his owne necke. Hitherto we may referre the iustice of God, when God turnes mens beloved sinnes into their punishment. Whoredome was the Leuites Concubines sinne. *Iudg. 19. 2.* and Whordomewas her

6. The equiry of Gods iustice is to be seene in *the time* of his punishments. God oft makes *that time* wherein men haue sinned *the time* of his iudgements. At the time of the Passe-over did the Iewes crucifie Christ, and at the time of the Passe-over was Ierusalem taken. Heavy is the calamity that is betallen the Churches beyond the Seas, the time wherein the first blow was given, is not to be forgotten. The first blow was vpon the Sabbath, vpon that day was *Prague* lost. What one thing haue all those Churches sayled in more, then in that point of the religious obseruation of that day? That day they neglected to sanctifie by obedience, vpon that day God would be sanctified in his iustice vpon them, and *in the time* would haue them reade one cause of their punishment. Neither is the time wherein God did that late iustice vpon those Popish persons to bee forgotten. It is somewhat that after their Roman account, it was vpon their *fift of November*, God would let those of that Iesuites

nishment. *Ier.* 19. 13. And because the Sabbath was profaned *in the gates of Ierusalem*, therefore *in the gates* thereof would God kindle a fire. *Ier.* 17. 27. And remarkable is that, *Ezek.* 6. 13. *Their slaine men shall bee amongst their Idols round about their altars, and under every thicke Oake*, the place where they did offer sweet savour to all their Idols. Such was the Lustice of God in that late blowe vpon that Popish Company. In the very place where they vsed to dishonour God, the hand of God was vpon them, they were slaine, and their carcases crushed in the place of their Masse-worship, the first floore falling into their Massing place, and so they and their Crucifixes, & Images, all dashed together, God doing with them as with the *Egyptians*. *Numb.* 33. 4. Not onely smiting them, but also *executing iudgements vpon their gods*; yea, not onely so, but executed them and their gods, in the *selfe-same place*, where God had been by them so much dishonoured.

be best able to give God this glory, when we so obserue his administratiō, that we may bee able not onely to say, The Lord is iust, but the Lord is iust in this, and that particular, when we can say, as *Reuel. 16. 5.* not onely *Righteous art thou O Lord that iudgeth*, but righteous art thou O Lord that *iudgeth thus*. Thus they sinned, and thus are they punished. It is good to obserue all the circumstances of *Gods* Iustice, that so not onely the iustice, but the wisdom and equity of *Gods* Iustice may be seene; and this is to trace the Lord by the foote, *Psal 68. 24.* Especially we should be thus wise in personall evils that befall our selues, that by our punishment, and the circumstances thereof, we might be led to the consideration of our sinnes, and so might say as *Adonibezek*; *As I haue done, so hath God rewarded me.*

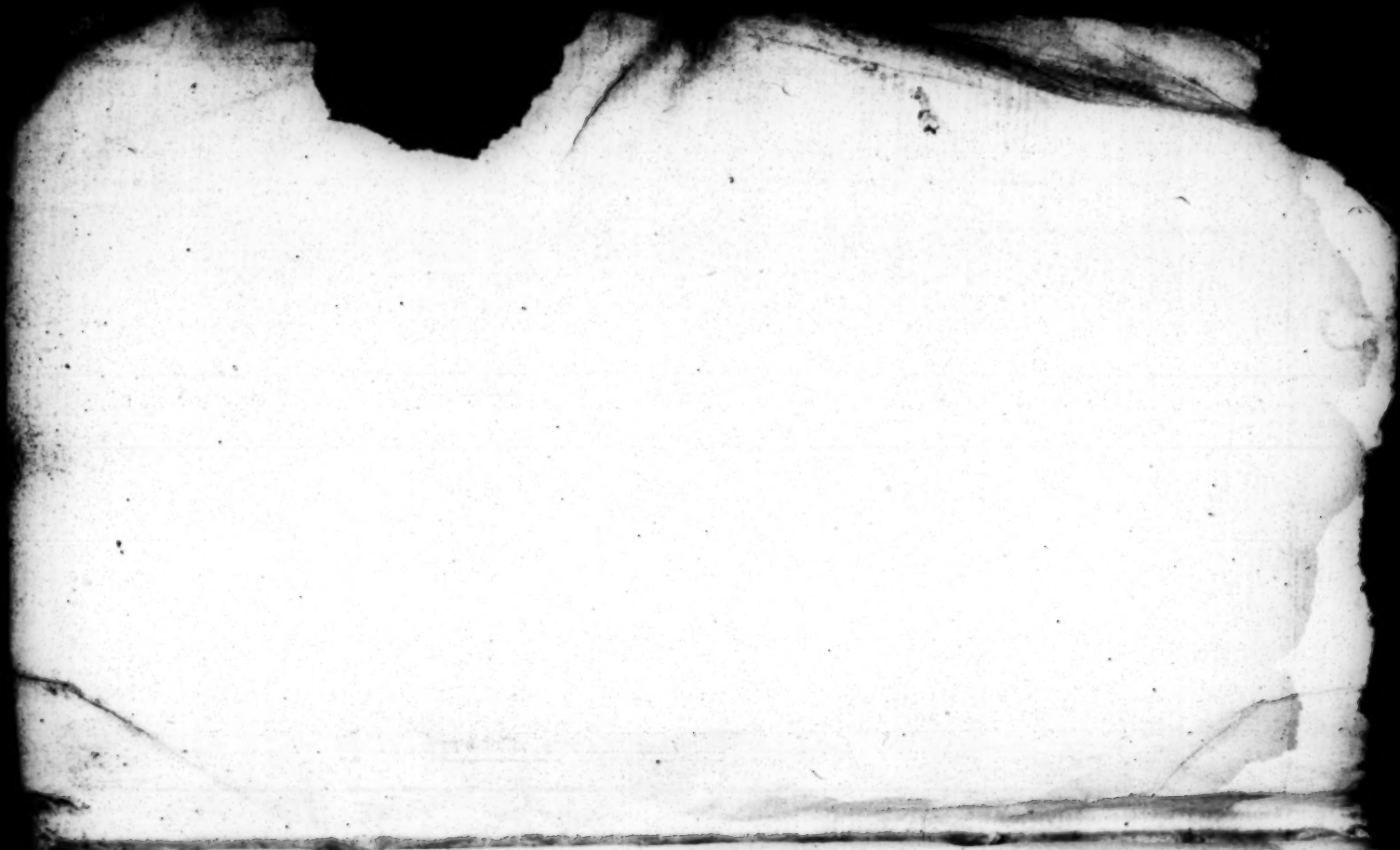
Learn to give God the prayse of his equitie as of his iustice. So doth *David*, *Psal. 7. 15. 16. 17.* *I will praise the Lord according to his righteousness.*

Tremble

Iesuited brood see how good it was to blow vp Parliament houses, and happily would haue them learne more loyalty and religion, then to scoffe at our new holyday.

Of this kind was Gods iustice vpon one *Leauer*, who rayling on that worthy Martyr and seruant of Christ, *Mr. Latimer*, saying, *that bee saw that euill favoured knaue Latimer, when bee was burned, & that he had teeth like an horse*, his sonne the same houre, and at the sametime as neere as could bee gathered, wickedly hanged himselfe. And the same was Gods Iustice, ceazing vpon *Steven Gardiner*, the same day that *Ridley* and *Latimer* were burned.

Since then there is such an equitie in Gods administration of iustice, let it be our care and wisdom to obserue the same. Learne to Coment vpon Gods works of Iustice, and to compare mens wayes, & Gods workes together. God is to haue the praise and glory of his Iustice vpon others, as well as of his mercy to our selues. Now we shal then
be



- c y h e d d y t c o c t f c c l, l,

Tremble and sinne not. Take heede how, and wherein we sinne, least by our sinnes we teach *God* how to punish vs. Take heede of abusing thy tongue in swearing, rayling, scoffing, least *God* lay some terrible iudgement vpon thy tongue here, or some peculiar torment vpon thy tongue in hell hereafter. Take heede what measure thou measure to others, least thou teach *God* to measure the same to thy selfe. Take heede that thou make not thine house a den of spuing drunkards, least *God* make thine house to spue thee forth. Take heede how thou vse thy wits, thy strength, take heede of sinning in thy Children, or any thing else thou hast, least *God* make the matter of thy sinne, the matter of thy punishment.

FINIS.